The Humble

PETITION

AND

PROTESTATION

of the County of *KENT*:

Presented the 30th of August, 1642.

to the Honorable Houses of PARLIAMENT
By Sir *JOHN SIDLEY* Knight, with
many thousands of hands thereunto.

Wherein they disclaim that late, bold, and unexampled Petition sent to His Majestie, contrived by a few malevolent, ambitious and loose persons, and their reall affections to *KING* and *PARLIAMENT*.

Together with Sir *John Sidleys* Speech upon the presenting of the said Petition.

Also, the Answer of the House of Commons to the said Petition delivered by their *SPEAKER*.

ORdered by the Commons in Parliament, That these Petitions be forthwith Printed and published:
H. Elsynge, Cler. Parl. D. Com.

London, Printed by LUKE NORTON and JOHN FIELD for *E. Husband* and *J. Franck*, and are to be sold at their shops in the Middle-Temple, and next door to the Kings-head in Fleetstreet. *September* 1. 1642.

MVSEVM
BRITAN
NICVM

Die Martis 30 Auguſti, 1642.

THe Houſe being informed that divers well-affected Gentlemen of Kent *were at the door to preſent to this Houſe an humble Petition, they were called in; And Sir* John Sidley *in the name of the reſt, ſpake to this effect following:*

Mr. *SPEAKER,*

1. I Am intruſted by the well-affected Gentry, and Commons of *Kent*, to preſent their humble deſires, and faithfull Reſolutions, in a Petition to this Honorable Houſe.

2. This Petition comes guided hither with as many hearts as hands; It is like a coat without ſeame; it hath no ſubtill diſguiſed Preamble to it; it is all of a piece, ſpeaking plain language, yet full of loyalty, and obedience to His Majeſty and the Parliament.

3. This Petition is more conſiderable then any that hath been preſented from this County, coming not onely from that part of the Gentry who are exceedingly well-affected to the true Religion, and their Country, but embraced with ſuch a unanimous conſent of the intire body of the Commonalty, as that each man conteſted for the firſt ſubſcription to it.

4. The Commons of *Kent* are very deeply ſenſible of the many injuries done them by ſeverall Petitions, eſpecially by that late unexampled bold one to His Majeſtie, falſly aſſuming to it the Votes of the whole County; whereas indeed, it was contrived by a few malevolent and ambitious ſpirits only, and wholly diſclaimed of the Commons, and was ſubſcribed by divers

ſooſe and diſſolute perſons. This was growing to a dangerous Impoſthume (having gathered the moſt of its corruption about the Town of *Maydſtone*) had not the Parliament timely obſerved it, and applyed that ſeaſonable remedy, ſending down the late Troops of Horſe to launch the ſore, thereby preventing all further or future ulceration: For which vigilant care of theirs thus to preſerve the whole body, the Commons have deſired me to return their moſt humble and gratefull acknowledgement to this Honorable Houſe.

To the Honorable, the Knights, Citizens and Burgeſſes now aſſembled in the high Court of Parliament:

The humble Petition and Proteſtation of the Knights, Gentlemen, and Commons of the County of Kent;

SHEWETH,

THat the feare of miſapprehenſions and miſunderſtandings of our duties and reſpects to this Houſe, is that which emboldens us humbly to preſent our affections and proteſtations.

And firſt, with all poſſible thanks for your great care and Reſolution in the well diſcharge of your publick truſt, which (with ſo much oppoſition to you, never read or heard of in former times) you have hitherto undertaken and encountred, with the hazard of ſome of your Lives and Fortunes.

And we do all moſt confidently believe, and much joy

joy in the thought of it (notwithstanding the misrepresentation of your Actions by some ill-affected to publick good for private ends) that all your Actions and endeavours have aymed at the maintenance of the Protestant Religion, the preservation of the Kings Person, the Rights and Priviledges of Parliament, and the Liberties of the Subject, according to the late Protestation commended to us.

And that there may not appear of any fayler in our duties and respects to you, We the Knights, Gentlemen, and Commons of the County aforesaid, Do humbly present this Protestation; That to our utmost powers and endeavours, and with the hazard of all that is neer and deer unto us in our lives and estates, we shall and will maintain, preserve, and defend, the Rights and Priviledges of Parliament, and the full authority thereof, the Kings Person, the Protestant Religion, and the Liberties of the Subject.

And we humbly desire that all ill-affected persons opposite hereunto, by the power and justice of this Honse, may receive such a degree of punishment, as those that are professed enemies to the true Religion, the peace and prosperity of this Kingdom.

And we humbly pray God (whom we infinitely praise and thank for his blessings hitherto, your endeavours manifested in the happy settlement of peace betwixt us and our Neighbour Nation, and in the preservation of some of your Members from apparent dangers) that those mists of misunderstandings fomented by persons ill-affected to our publick peace & religion, and now interposing betwixt His Majesties grace and goodnesse to you, and your duties to Him (hinder-

ing

ing thoſe ſweet influences, which otherwiſe in a great meaſure by all probability would have a free paſſage betwixt His Majeſtie and you) by your great wiſdoms may be ſo diſpel'd and taken away, that a cleer and right underſtanding might be had of your Actions and Intentions to His Majeſtie and this Kingdom: And this (God working in his Majeſties heart an inclination thereunto) we are confident will ſpeedily render a great proportion of happineſſe to His Majeſtie, your ſelves and the reſt of this Kingdom.

Which ſhall be the prayers of, &c.

To the Right Honourable, the Commons Houſe of Parliament:

The humble Petition of the Knights, Gentlemen, and Commons, of the County of Kent.

WE your humble and faithfull Petitioners inhabiting the Countie of *Kent*, being deeply ſenſible of the many miſeries which theſe calamitous times (notwithſtanding your great care and vigilance to prevent the ſame) are likely to produce, wherein His gratious Majeſtie, ſeduced by the malevolent Councell of an ill-affected party of Malignants and Cavaliers, the Proteſtant Religion, His Royall Perſon and Honour, the Priviledge of Parliament, & the Subjects Liberty are threatned with too too apparent hazard and ruine, towards the ſupport of which, your Petitioners according to the duty of loyal ſubjects and good Chriſtians, are not only willing to contribute their

their beſt wiſhes & Votes, but even the utmoſt of their endeavours, both with their lives & fortunes, for the redeeming of His Majeſtie from ſuch hands, and our Religion & Liberty from ſuch peril and danger; But may it pleaſe this honorable Houſe to conſider, that the Petitioners apprehend themſelves in a condition and poſture nothing ſuitable to this their Reſolution, being deprived and left naked by the taking our Arms from us in the late expedition for *Scotland*; We therefore beſeech your provident care to impower us with ſuch a proportion of Ammunition and Arms to be magazin'd in theſe parts, whereby we may be enabled to manifeſt our affections and obedience to the Command of King and Parliament, both for the purſuance of the aforeſaid intentions, and oppoſition of all illegall infringements of our Laws and Liberties, ſuch as the Commiſſion of Array, wherewith we are at this time threatned, and what other of the like nature and condition ſoever, ſhall be hereafter obtruded upon us.

And your Petitioners ſhall be bound, &c.

The Anſwer of the Houſe of Commons, to the Petitions of the Knights, Gentlemen, and Commons of the County of Kent, *preſented the* 30 *of* Auguſt, 1642. *delivered by their Speaker.*

GENTLEMEN,

I Am commanded by the Houſe to let you know, That it is no ſmall ſatisfaction and contentment to this Houſe, to find the affectiõs & reſolutions of your County, expreſſed to them ſo ſeaſonably and ſo worthy of your ſelves, as they now receive them in theſe Petitions; eſpecially obſerving the many ſubtill practiſes that have bin ſet on foot under the name of that Coun-

ty,

ty, to work in this Houſe a contrary opinion of you; from which you have now ſo well and fully vindicated your ſelves and them.

Nor can we but obſerve, that at this time, when contrary to the Fundamentall Conſtitution of this Government, both Houſes of Parliament, and the whole Kingdom in them repreſented, are by the ſeducement of wicked Councell, proclaimed Traytors, (a thing untill this time unheard of) you do with ſo much zeal and reſolution, offer your ſelves, your lives and fortunes, to ſupport your Religion and Liberty, your Country, King and Parliament, all now in imminent danger of utter ruine. For which, the Houſe hath commanded me to return you their moſt hearty thanks. And touching thoſe Malignant and ill-affected perſons, whereof you have in your Petition given a generall character, and in particular preſented a Liſt of ſome of them; This Houſe doth aſſure you, That they will, according to your deſires, proceed againſt them with all expedition and ſeverity.

And concerning your deſires for a ſupply of Ammunition and Armis for the defence of your County, ſuch hath been the care of both Houſes in that particular, and for the generall ſecurity and peace hereof, That they have already granted full power and Inſtructions to a Committee, and the Deputy Lieutenants appointed by them for your County, to take a courſe therein, which they doubt not will give you ample ſatisfaction,

FINIS.



SEVERALL OCCVRRENCES THAT HAVE LATELY

happened at *Warwicke*, *Coventry*, *Northampton-ſhire*, and OXFORDSHIRE:

WITH

The manner of the taking of *Dudley* Caſtle In *Staffordſhire*, and the newes of foure hundred Welchmen that are come thither,

AS ALSO

The Relation of 200. *Cavaliers under the Command of Sir* John Byron, *who being beaten at* Brachly *by the Country people, are fled to* Oxford.

London printed, *September* 1. 1642.

SEVERAL

OCCURRENCES

THAT HAVE LATELY

happened at Northampton-shire, and

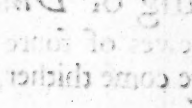
OXFORD-SHIRE.

WITH

The manner of the taking of Dudley Castle

In Staffordshire, and the names of some Noble

Welchmen that are come thither.



AS ALSO

The Relation of 200. Cavaliers under the

Command of Sir John Byron, who being Lately

Branded by the Country people for Cow-



London, printed, September 16[illegible]

SEVERALL OCCVRRENCES from *Warwicke, Coventry, &c.*

Munday, August 22.

THE Cavaliers having removed their Ordnance to *Whitley* House, shewed themselves round about the City, some in one place, and some in another, but durst not come within Musquet shot; in the afternoone some Musqueteeres sallyed out, and killed both men and horse, and took both men and their horses, and brought them into the City, the enemy durst not plant their Ordnance against us, nor abide an encounter when our Souldiers sallyed out, but still fled away; The Cavalieres are turned Drovers and Merchants of all manner of houshold goods and Victuals, driving away all our Cattle & Horses, and plundering the houses in all the Townes about us: The Lord in mercy deliver us from these enemies.

On *Tueſday* morning the two Armies met early in Southern Field, where the Earle of *Northampton* had planted two pieces of Ordnance with the beſt advantage he could, my Lord *Brooke* marching towards him, made a ſtand with his Ordnance on the brow of an hill, which being ſuddenly prepared to ſhoote, preſently played on the enemy, at which diſcharge ſome Horſes fell, then the Earle diſcharged one piece, which mounted over the Army, but hurt no man, and after ſhot thrice more, but ſlew not one of my Lord *Brookes*, the Lord *Brookes* Ordnance diſcharged five times, with great ſucceſſe every ſhot, which ſo diſcomforted the enemy, that they retreated, which was ſuppoſed to bee done in policy, to draw on the Army that they might diſcharge ſome other Ordnance they had planted in ſome other place, but it proved not ſo, for the Earles Army wheeled about, and gave ground, which was done that they might gather up the ſlaine, for preſently after they fled away, but Captaine *Leg* having the guidance of the Foote, fell ſtrangely into a winge of the Lord *Brookes* Horſe, and was preſently ſeized on as an ordinary Trooper, but the Serjeant Major Generall caſting his eye on him, knew him, and ſo rid to him, and clapping him on the ſhoulder, told him he ſhould have good quarter that night, *God damne me*, ſaid he, I am miſtaken, thinking

he

he had been amongst the Princes Troopes.

The Earles Army fled away, which was thirteene Cornets of Horſe, but his Foote but few; It is diſcovered ſince by the dead which were on heapes in the Corn-fields, and others that were carryed away, by the Relation of ſome Troopes afterwards taken, that there were ſlaine, and mortally wounded 60. men at leaſt.

On *Wedneſday* the Lord *Brookes* gave Warrants to the Troopers to ſearch the Lord *Dunſmores* houſe for Armes, Mony, and Plate, who brought all that could be found, at which time, and ſince, there hath been great ſlaughter made of his Deere by the Troopers and *Coventry* Soldiers, who have killed neare two hundred Deere, divers Cavaliers and Troopers of the enemy are daily brought in. Captaine *Leg* went hence towards the Parliament, with a ſtrong guard, about eleven of the Clock in the night: News is come out of *Staffordſhire*, that ſome Gentlemen have poſſeſſed *Dudley* Caſtle, and there is many Colyers and Naylers are come in to them, and day and night they beat their Drums, and ſhoote off their Muſquets, to the great terrour of the Countrey; They have taken ſome Iron-workes of Maſter *Folies*, where it is ſaid they are caſting of Ordnance, and making Iron Bullets: And it is ſaid there are 400. Welchmen comming neare to *Buckingham*, the Cavaliers have plundered

Tamworth, and the malignants there would have the Cavileers to cut the throats of the Round-heads, which hath caused most of the honest men of the Towne to come out.

On *Tuesday*, so soone as the Earle of *Northampton* had drawne out his Companies out of *Warwick*, Sir *Edward Peto* sent 100. men out of the Castle, who ranshaked the Towne for Armes, and found hid and brought into the Castle, Arms to furnish 500. men. The Army will speedily remove, but yet not known whither. The Kings Forces are some come to *Leicester*, and more are daily comming from *Nottingham*: The Earle of *Northampton*, and Cavaleers say they will bee revenged on *Coventry* for the sharp repulse they had there.

From

From Oxford.

Munday the 29. ſome 200. Cavaleres, under the command of Sir *John Biron*, having a deſire to plunder the County, were diſgracefully beaten about *Brachly*, ſome ſeven of them ſlaine, and above 40. taken priſoners by the Country people, the reſt were faine to flie to *Oxford*, wherein ſome Colledges as we heare they are entertained and welcommed; this hath put the Univerſitie in a great fright, having too many malignants and ill wiſhers to the Parliament in it, but it is hoped by this time Colonell *Hampdens* forces are come thither; the Country would ſoon joyne with the Parliament to be rid of ſuch gueſts; Our prayers are dayly to unite the King and Parliament, and God ſend a happy peace.

FINIS.

From Oxford.

FINIS.

THE SCOTTS Declaration,

In Answer to the *Declaration*, sent unto them by their Commissioners now at LONDON, From the Honourable Houses OF PARLIAMENT OF ENGLAND:

Expressing their Care to prevent the effusion of Christian Blood; And their Affections to *Reformation* both to *Kirk* and *State*.

Ordered by the Lords and Commons, That this be forthwith printed and published,

H. Elsynge, Cler. Parl. Dom: Com:

Printed, for *Edw. Husbands* and *John Franeke*, and are to be sold at their shops, in the middle Temple, and next door to the sign of the King's-head in Fleet-street, *Septem.* 1. 1642.

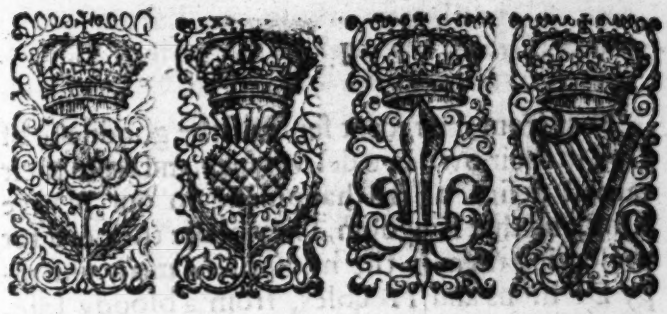
THE SCOTTS Declaration,

In Answer to the Declaration of the Parliament of England:

Expressing their Care to preserve the Union of Religion, Kingdoms, and Amity betwixt them.

Agreed upon and Published by the Estates of Parliament, and Commanded by the Lords and Commissioners, to be Printed and Published.

H. Elphinstone, Cler. Parl. Dom. Com.



The *Scots* DECLARATION.

THe Generall Assembly of the Kirk of *Scotland* having received a Declaration sent unto them by the Commissioners of this Kingdom now at *London*, from the Honourable Houses of the Parliament of *England*, expressing their care to prevent the effusion of Christian Blood in that Kingdom, and their affections to Reformation both in Kirk and State: And having taken the same to such consideration, as the Importance of so weighty matters, and the high estimation they have of so wise and honorable a meeting as is the Parliament of *England* did require, Have, with Universall Consent, resolved upon this following Answer:

I.

That from the recent ſenſe of the goodneſſe of God in their own late deliverance, and from their earneſt deſire of all happineſſe to our Native King, and that Kingdom, They bleſſe the Lord for preſerving them in the midſt of ſo many unhappy Diviſions and Troubles, from a bloody Inteſtine War, which is from God the greateſt judgement; and to ſuch a Nation, the Compend of all Calamities. They alſo give God thanks for their former and preſent Deſires of Reformation, eſpecially of Religion, which is the glory and ſtrength of a Kingdom, and bringeth with it all Temporall bleſſings of Proſperity and Peace.

II.

That the hearts of all the Members of this Aſſembly, and of all the well-affected within this Kingdom are exceedingly grieved, and made heavy, That in ſo long a time, againſt the Profeſſions both of King and Parliament, and contrary to the joynt deſires and prayers of the godly in both Kingdoms, to whom it is more dear and precious then what is deareſt to them in the world, The Reformation of Religion hath moved ſo ſlowly, and ſuffered ſo great interruption.

ruption. They conſider, That not onely Prelates, formall profeſſors, prophane and worldly men, and all that are Popiſhly affected, are bad Counſellors and Workers, and do abuſe their power, and bend all their ſtrength and policies againſt the Work of God, but the god of this world alſo, with Principallities and Powers, the Rulers of the darkneſſe of this world, and Spirituall wickedneſſe in high places, are working with all their force and fraud in the ſame oppoſition, not without hope of ſucceſſe; they having prevailed ſo far from the beginning, That in the times of the beſt Kings of *Juda* of old, and the moſt part of the Reformed Kirks of late, a thorow and perfect Reformation of Religion hath been a Work full of difficulties: Yet do they conceive, That as it ought firſt of all to be intended, ſo ſhould it be above all other things, with confidence in God, who is greater then the world, and he who is in the world moſt ſeriouſly endeavoured. And that when the Supreme Providence giveth opportunity of the accepted time and day of Salvation, no other work can proſper in the hands of his ſervants, if it be not apprehended, and with all reverence and faithfulneſſe improved. This Kirk and Nation when the Lord gave them the calling, conſidered not their own deadneſſe, nor ſtaggered at the promiſe through unbelief, but gave glory to God. And who knoweth (we ſpeak it in humility and love, and from

no other minde, then from a desire of the blessing of God upon our King and that Kingdom; but the Lord hath now some Controversie with *England*, which will not be removed, till first, and before all, the Worship of his Name, and the Government of his House be setled according to his own will. When this desire shall come, it shall be to *England*, after so long deferred hopes, a Tree of Life, which shall not onely yeeld temporall blessings unto themselves, but also shall spread the branches so far, that both this Nation, and other Reformed Kirks shall finde the fruits thereof to their great satisfaction.

III.

The Commissioners of this Kingdom in the late Treaty of Peace, considering that Religion is not onely the Mean of the Service of God, and saving of souls, but is also the Base and Foundation of Kingdoms and Estates, and the strongest Band to tye subjects to their Prince in true Loyalty, and to knit the hearts of one to another in true Unity and Love, They did, with Preface of all due Respect and Reverence, far from Arrogance or Presumption, represent, in name of this Kingdom, their serious Thoughts, and earnest Desires for Unity of Religion; That in all His Majesties Dominions there might be one confession of Faith, one Directory of Worship,

one

one publike Catechiſm, and one Form of Kirk-Government: This they conceived to be acceptable to God Almighty, who delighteth to ſee his people walking in Truth and Unity; To be a ſpeciall Means for conſerving of Peace betwixt the Kingdoms, of eaſing the Kings Majeſty and the publike Government of much trouble which ariſeth from differences of Religion, very grievous to Kings and Eſtates; of great content to the King Himſelf, to His Nobles, His Court, and all His People, when— occaſioned to be abroad, without ſcruple to themſelves, or ſcandall to others, all may reſort to the ſame publike Worſhip, as they were at their own dwellings: Of ſuppreſſing the names of Hereſies and Sects, Puritans, Conformiſts, Separatiſts, Anabaptiſts, &c. which do rent aſunder the Bowells both of Kirk and Kingdom; Of deſpair of ſucceſſe to Papiſts and Recuſants to have their Profeſſion, which is inconſiſtent with the true Proteſtant Religion, and Authority of Princes, ſet up again, and of drawing the hearts and hands of Miniſters from unpleaſant and unprofitable Controverſies, to the preſſing of Mortification, and to Treatiſes of true Piety, and Practicall Divinity. The Aſſembly doth now enter upon the labour of the Commiſſioners, unto which they are encouraged, not onely by their faithfulneſſe in the late Treaty, but alſo by the Zeal and Example of the Generall Aſſemblies of this Kirk in former

former times, as may appear by the Assembly at Edinburgh, Decemb. 25. in the yeer 1566. which ordained a Letter to be sent to England against the Surplice, Tippet, Cornercoap, & such other Ceremonies as then troubled that Kirk, that they might be removed. By the Assembly at Edinburgh, April 24. 1583. humbly desiring the Kings Majestie to command His Ambassadour then going to England to deal with the Queen, That there might be an union and band betwixt them and other Christian Princes and Realms professing the true Religion, for defence and protection of the Word of God, and professors thereof, against the persecution of Papists and confederates, joyned and knit together by the bloody league of Trent: As also, That Her Majesty would disburthen their Brethren of England, of the yoke of Ceremonies imposed upon them against the liberty of the Word. And by the Assembly at Edinburgh, March 3. 1589. ordaining the Presbytry of Edinburgh to use all good and possible means for the relief and comfort of the Kirk of England, then heavily troubled for maintaining the true Discipline and Government of the Kirk; And that the Brethren in their private and publike Prayers recommend the estate of the afflicted Kirk of England to God. While now by the mercie of God, The conjunction of the two Kingdoms is many wayes increased, The zeal of the Generall Assembly towards their happinesse ought to be no lesse. But besides these, the Assembly is much encouraged unto this duty, both from the Kings Majestie and His Parliament joyntly, in their Answer to the Proposition made by the late Commissioners of the

Treaty,

Treaty, in these words, *To their desire concerning* Unity *of Religion, and* Uniformity *of Kirk-government, as a speciall means for conserving of peace betwixt the two Kingdoms, upon the grounds and reasons contained in the Paper of the* 10 *of March, and given in to the Treaty and Parliament of England. It is answered upon the* 15 *of June, That His Majestie, with advice of both Houses of Parliament, doth approve of the affection of His Subjects of Scotland, in their desire of having Conformity of Kirk-government between the two Nations; And as the Parliament hath already taken into consideration the Reformation of Kirk-government, so they will proceed therein in due time, as shall best conduce to the glory of God, the peace of the Kirk, and of both Kingdoms.* And also severally; for His Majesty knoweth that the custody and Vindication, the conservation and purgation of Religion, are a great part of the duty of Civil authority and power. His Majesties late practise, while He was here in person, in resorting frequently to the exercises of publike Worship, His Royall actions in establishing the Worship and Government of this Kirk in Parliament. And in giving order for a competent maintenance to the Ministery and Seminaries of the Kirk; And His Majesties gracious Letter to the Assembly (seconded by the Speech of His Majesties Commissioner) which containeth this Religious expression, *where any thing is amisse, we will endeavour in a fair and orderly way a Reformation, and where Reformation is setled, we resolve with that authority wherewith God hath vested us, To maintain and defend it in peace and liberty, against all trouble that can come from without, and against*

all hereſies, ſects, and ſchiſmes which may ariſe from within. All theſe do make us hopefull that His Majeſtie will not oppoſe, but advance the worke of Reformation. In like manner the Honourable Houſes of Parliament, as They have many times before witneſſed their zeal, So now alſo in their Declaration ſent to the Aſſemblie, which not only ſheweth the conſtancie of their zeal, but their great grief that the work hath been interrupted by a Malignant party of Papiſts and evill-affected perſons, eſpecially of the corrupt and diſſolute Clergy by the incitement and inſtigation of Biſhops and others. Their hopes according to their earneſt deſire when they ſhall return to a peaceable and Parliamentarie proceeding by the bleſſing of God, To ſettle ſuch a Reformation in the Church as ſhall be agreeable to Gods word; And that the reſult ſhall be a moſt firm and ſtable Union between the two Kingdoms of England and Scotland, &c. The Aſſemblie alſo is not a little encouraged by a Letter ſent from many Reverend Brethren of the Kirk of England, expreſſing their prayers and endeavours againſt every thing which ſhall be found prejudiciall to the eſtabliſhment of the Kingdom of Chriſt and the peace of their Soveraigne. Upon theſe encouragements, and having ſo potent a doore of hope, The Aſſemblie doth confidently expect, That England will now beſtir themſelves in the beſt way for a Reformation of Religion; And do moſt willingly offer their prayers and uttermoſt endeavours for furthering ſo great a work, wherein Chriſt is ſo much concern'd in his glory, the King in His honour, the Kirk and Kingdom of England in their happineſſe, and

this

this Kirk and Kingdom in the puritie and peace of the Goſpell.

IV.

That the Aſſemblie alſo from ſo many reall invitations are heartned to renew the Propoſition made by the aforenamed Commiſſioners of this Kingdom, for beginning the work of Reformation, at the uniformitie of Kirk-government: For what hope can there be of unitie in Religion, of one confeſſion of Faith, one form of worſhip, and one Catechiſme, till there be firſt one Form of Eccleſiaſticall Government? Yea what hope can the Kingdom and Kirk of Scotland have of a firm and durable peace, till Prelacie which hath been the main cauſe of their miſeries and troubles firſt and laſt, be pluck't up root and branch, as a plant which God hath not planted? and from which no better fruits can be expected, then ſuch ſower grapes, as this day ſet on edge the Kingdom of England.

V.

The Prelaticall Hierarchy being put out of the way, The work will be eaſie without forcing any conſcience to ſettle in England the government of the reformed Kirks by Aſſemblies, for although the reformed Kirks do hold without doubting their Kirk Officers, and Kirk-government by Aſſemblies higher and lower in their ſtrong and beautifull ſubordination, to be *jure divino* and perpetuall, yet Prelacie as it differeth from the Office of a Paſtor, is almoſt univerſally acknowledged by the Prelats themſelves and their adherents,

to be but an humane ordinance introduced by humane reaſon, and ſettled by humane Law and cuſtome for ſuppoſed conveniency, Which therefore by humane authority without wronging any mans conſcience may be altered and aboliſhed, upon ſo great a neceſſity as is a hearty conjunction with all the reform'd Kirks, a firm and well-grounded peace between the two Kingdoms, formerly divided in themſelves and betwixt themſelves by this partition wall, and a perfect union of the Kirks in the two Nations, which although by the providence of God in one Iſland, and under one Monarch, yet ever ſince the Reformation, and for the preſent alſo are at greater difference in the point of Kirk-government which in all places hath a powerfull influence upon all the parts of Religion then any other reform'd Kirks, although in Nations at greateſt diſtance and under divers Princes.

VI.

What may be required of the Kirk of Scotland for furthering the work of Uniformitie of Government, or for agreeing upon a common confeſſion of Faith, Catechiſme and directorie for worſhip ſhall according to the order given by this Aſſembly, be moſt willingly performed by us, who long extreamly for the day when King and Parliament ſhall joyne for bringing to paſſe ſo great, ſo good a worke: That all Wars and commotions ceaſing, all Superſtitition, Idolatry, Hereſies, Sects and Schiſmes being removed; As the Lord is one, ſo his Name may be one amongſt us, And

Mercie

Mercie and Truth, Righteousnesse and Peace meeting together and kissing one another, may dwell in this Iſland.

St. Andrews, August 3. 1642. JOHNSTON *Cler. Eccl.*

At EDINBVRGH, the Eighteenth day of August, 1642.

THe Lords of ſecret Councell having read, heard, and conſidered the Petition this day given in to them, in the name of the late Generall Aſſembly holden at Saint Andrews, by their Commiſsioners appointed for that effect, deſiring the Councell to concur with them in their Remonſtrance to the Parliament of England, toward the ſetling of Vnity in Religion, and Vniformity in Kirk-government in His Maje-

Majesties three Kingdoms. And having also heard the Petition directed from the Assembly to His Majestie, with their Answer to the Parliament of England, the Scots Commissioners of the Treaty at London, and certain Ministers of England concerning this matter. And finding the reasons therein expres'd to be very pregnant, and the particular desired much to conduce for the glory of God, the advancement of the true Christian Faith, His Majesties Honour, and the peace and union of His Dominions. The said Lords, out of their duty to the furtherance of so much wished and important a work, and affection to their Brethren of the Kingdom of England, Do unanimously

mouſly and heartily concur with the ſaid Nationall Aſſembly, in their earneſt deſires to the Honorable Houſes of the Parliament of England, to take to their ſerious conſideration the particulars aforeſaid, touching Vnity in Religion, and Vniformity in Kirk-government in the ſaid three Kingdoms, as a ſingular mean of His Majeſties Honour, the good of the true Chriſtian Faith, and happineſſe of His Majeſties Dominions; And to give favourable hearing to ſuch deſires and overtures as ſhalbe found moſt conducible for the promoting of ſo great and good a work.

Extractum de libris actorum ſecreti Conſilij S.D.N. Regis, per me

Arch. Primeroſe, Cler. S. Conſ.

Edin. 26. Aug. 1642. FINIS.

mouſly and heartily concur with the ſaid National Aſſembly, in their earneſt deſires to the Honorable Houſes of the Parliament of England, to take to their ſerious conſideration the particulars aforeſaid, touching Vnity in Religion, and Vniformity in Kirk government in the ſaid three Kingdoms, as a ſingular meanes of His Majeſties Honour, the good of the true Chriſtian Faith, and happineſſe of His Majeſties Dominions; And to give favourable hearing to ſuch deſires and overtures as ſhalbe found moſt conducible for the promoting of ſo great and good a work.

Extractum de libris actorum Parliamenti Conventionis S.D.N. Regis, per me

Arch. Primerole, Cler. S. Conc.

Edin. 26. Aug. 1643.

FINIS.

Gt Brit & Ireland Charles I 1642

A true and exact Relation of the manner of his Maiesties setting up of His Standard at *Nottingham*, on Munday the 22. of August 1642.

First, The forme of the Standard, as it is here figured, and who were present at the advancing of it

Secondly, The danger of setting up of former Standards, and the damage which ensued thereon.

Thirdly, A relation of all the Standards that ever were set up by any King.

Fourthly, the names of those Knights who are appointed to be the Kings Standard-bearers. With the forces that are appoynted to guard it.

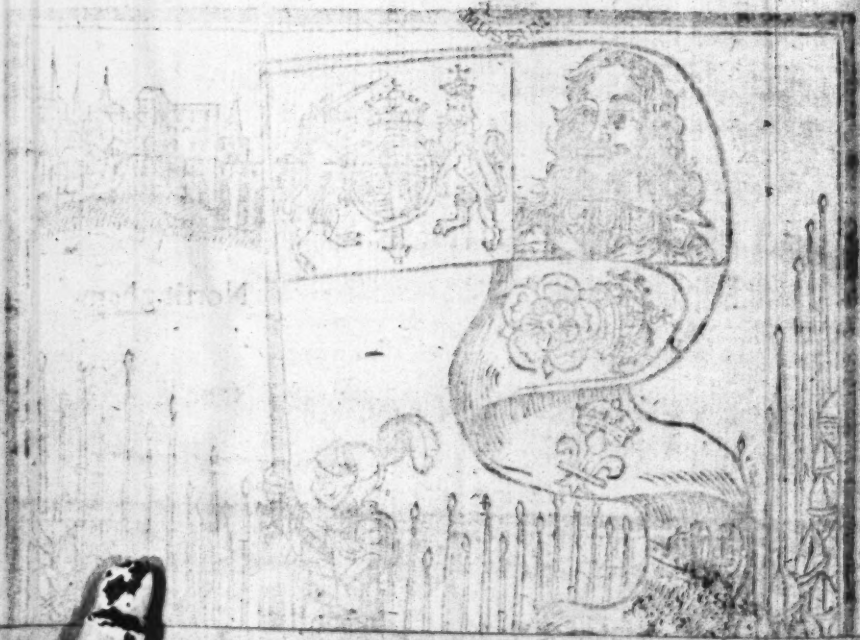
Fifthly, The manner of the Kings comming first to *Coventry*.

Sixtly, The *Cavaliers* resolution and dangerous threats which they have uttered, if the King concludes a peace without them, or hearkens unto his great Councell the Parliament: Moreover how they have shared and divided *London* amongst themselves already.



Sept: 17

London, printed for P. Coles. 1642.



A true Relation of the manner of the setting up of the Kings Standard at *Nottingham* the 22. of *August*, 1642.

IT is an ancient question, whether *Industry* or *Fortune* have most credit, for it is out of all doubt, that both have; and it is clearly false, that one alone doth all, and the other nothing; and commonly they that settle themselves unto the one, contemnes the other, but the difficulty is how to joyn them together, and to attend and wait upon them both. Therefore saith *Martial* very well, *measure thy burthen, and so thou shalt bear it very well*: not doing as many men do, who have their eyes only upon such as are wealthy, admiring and reputing them only happy and blessed and none else: we all ought to know that Prosperity is the very life of Peace, and Love the very bond which ties the heart of King and people together, and for want of these two, all things are contrary and opposite one to the other: The life of a Prince is two-fold, either of Peace or War; if it be of Peace, then happy are such a people that are in such a case; if War then none more unhappy, especially when it is within its own Kingdome or bowels; Therefore a Prince must be sure that his war be just, for Justice must march before Valour, as Deliberation before Execution.

These reasons in a Prince for making a war with his owne people must be of no force, yea, they are to be abhorred; *Viz.* First, *that right consisteth in force*; Secondly, *that issue or event decideth it*; Thirdly, *that the stronger carrieth it away*: But a Prince must looke into the cause, into the ground and foundation, and not into the issue or effect: War hath its Laws and Ordinances as well as Peace: God favours just wars, and giveth the victory to whom it pleaseth him, and therfore we must first make our selves capable of this favour from heaven by the equity of the cause or enterprize, War must not be begun and undertaken for all causes, upon every occasion so saith *Pliny*, *Non ex omni occasione quærere triumphum*, not to seek victory for every occasion: And above all, a Prince must take heed that *Ambition, Avarice, Cooler, Night-crows*, evill Counsellours, possesse him not, and carry him beyond season, which are always, if I dare speak truth, the only and ordinary means and motives to war, to incense a Prince to goe to

war with his own people for a little, nay too farre and too much a ſtretched prerogative; and this is commonly one of the cauſes of a Nation all wars in maintaining and bulſing into the eare of a Prince the rights and Prerogatives of Princes over their people.

Another cheefe and ancient cauſe of war, is the greedy deſire of lucre and of riches, they eſteem the greateſt glory in the greateſt command, and the wicked rage and deſire of gaine breaketh leagues, and ſtirs up warre. All theſe conſidered and put together, make the juſteſt War that may be deteſtable, ſaith St. *Auguſtine*: And therefore a Prince ought not to ſuffer himſelfe to be carried away by thoſe incendiaries and fire-brands of War, who for ſome particular paſſion, or for ſome old grudg to a Kingdome, are ready to kindle and inflame their Prince: But a wiſe Soveraigne will keepe himſelfe in peace, neither provoking nor fearing war, neither diſquieting others of his owne ſtate or anothers, eſpecially his own Subjects, ſtanding beyond hope and feare not comming to thoſe extreamities of periſhing himſelfe, or making others to periſh, for ſaith *Livius*, the fortune of one houre may overthrow all honour both gotten and hoped for: And there is no war undertaken by any worthy City, but either for faithfulneſſe, or for ſafety of their King and Country and the liberty of the Subject.

It is true in all ages ſome differences or other hath been between King and people, the firſt that our Chronicles makes mention of, was in the time of *William Rufus*, who ſet up his Standard and went againſt the Welchmen in the yeare 1090. with a great Army of horſe and foot, at which time he loſt diverſe of his foot and horſe: The ſecond King that our Hiſtories makes mention of was in King *Johns* time in the yeare 1210. who went into Wales againſt *Lewlin* his ſon in Law, who had maried his Baſtard daughter; at which battaile he ſubdued all the Nobles and Princes without controle: The third Enſigne or Standard which is made mention of, was in the yeare 1332. and in the fourth yeare of his Raigne, where there was a great battell fought between the Engliſh and the Scots at Halidown-hill neer Barwick, where divers of the Scots were ſlaine and diver taken priſoners: the fourth Standard that ever was erected in this Kingdome was in the 9 yeare of *Richard* the ſecond, and in the yeare 1385 who haying ſet it up, proclaimed a Proclamation for all his Subjects to ayde him againſt the King of Scots; who went very lovingly and freely with him; becauſe it was then held a forraign enemy to our State; who marched into Scotland, and the enemy not appearing, burnt only ſome Townes, and ſo returned.

The firſt ſtandard which was ever rayſed in the bowels of this Kingdom was in the third year of King *Richard* the third, and in the yeare 1483 at [illegible]

place

place called Redmore, neere to the Towne of Bosworth, where hee pitched his tents in the open fields, called all his souldiers together, and declaring the cause of his taking up of armes, and the setting up of his Standard which was against *Henry* Earle of Richmond, telling them that he was only come to spoyle their Land and houses, and ravish their wives and children; and to dispossesse him, who was their lawfull King; and to this purpose he made a large speech to his souldiers against the said Earl of Richmond; encouraging them to stand to him now or else never; then King *Richard* having set up his Standard which was formerly sent him out of the Tower of London, and brought to him by Sir *Robert Brakenbury*, who was then Lieutenant of the Tower, whom hee appointed to be his chiefe Standard-bearer, together with Sir *Thomas Benebier*, and Sir *Walter Hungerford*, and divers other Knights and Gentlemen, in whom the King had a good affiance and trust: The Standard being set up in great State, & well guarded, the whole Country being much displeased because the King would make their Countrey the seate of War, brake out and declared by certaine papers which were scattered and throwne about the Army; which they had heard of by ancient records; that if any King doth proclaim War, and set up his Standard within his owne Kingdome, and against his owne people and Nation, not having any just occasion, but only a rash humour, and desire of revenge; and not having no affront given him by forreigne Princes, nor his Land invaded by any forraigne forces; upon the setting up of any such Flag or Standard, first, that the Law it selfe ceases to be of any force; Secondly, that all prisoners whatsoever that lay in custody upon any suite of Law, or execution, contempt, or any other decree were presently freed, and the doores of the prison set open, and that no Jaylor whatsoever to detain either him or them: Thirdly, that such a King ought to be dispossessed, and his Crown bestowed on another: Fourthly, neither he nor any of his posterity should have any right or succession to the Crown and Dignity. This comming to the Kings view, made slight of it, and went on in his way regarding nothing, depending upon his owne strength and the forces he had; But see what the divine power can do, he at the battell lost his owne life, was deprived of his Crown and Dignity, and none of his Posterity or Kindred enjoyed the Kingdome; and this was a just reward for such a Tyrant as he was, I pray God no good Christian King may follow him as a man, but imitate him as a King, for he was called a bad man, but a good King for the Laws he then made.

Now it is the generall prayers and cry of this whole Kingdome that our gracious Soveraign would not be led by any evill Counsellors whereby this glorious and famous Kingdome may become ruinated and wallow in its

owne blood, and especially such a pious Prince as his Majesty is, would not give way to those malignant Parties, whose end and study is only for blood, and that our peacefull England may not be made an Aceldema field of blood, and so future times report that his Majesty was guilty of spilling so much of his owne Subjects blood, but as it is the Bishops and others of the Clergies wars, so not to protect them but leave them and such like delinquents to the censure of the Law.

Now followes the

True and exact Relation of the manner of his Majesties setting up of his Standerd at Nottingham, on munday the 22. of Aug. 1642.

MUnday being the 22. of August in the morning, his Majesty left his forces before Coventry, and with some Lords and others in company rode to Leicester, where he dined that day at the Abby house, the Countesse of Devonshires house, however so many printed intelligences doe falsely, though with much confidence averr (much like their other relations) that the King was with his Army in the field, at the time of the battell betweene them, and the Lord *Brookes* forces, which was not untill the day following. Presently after dinner the King againe tooke horse, and with his company rode to Nottingham, where was great preparation for the setting up of the Standard that day as was formerly appointed. Not long after the Kings comming to Towne the Standerd was taken out of the Castle, and carried into the field a little on the back side of the Castle wall. The likenesse of the Standard is much of the fashion of the City streamers used at the Lord Majors shew, having about 20. supporters, and is to be carried after the same way: on the top of it hangs a bloudy Flag, the Kings Armes quartered, with a hand pointing to the Crowne which stands above, with this Motto: *Give Caesar his due*. The names of those Knight Baronets who were appointed to beare the Standerd, viz. the chiefe was Sir *Thomas Brookes*, sir *Arthur Hopton*, sir *Francis Wortley*, and sir *Robert Dallington*.

Likewise there was three troope of Horse appointed to waite upon the Standard

Standard, and to beare the same backwards and forwards, with about five hundred lusty Souldiers, It was conducted to be held in great state by his Majesty, the Prince, Prince Albert, whom his Majesty both lovely made Knight of the Garter, & going a long with divers other Lords and Gentlemen of his Majesties traine, besides great company of Horse and Foot, in all to the number of about two thousand, who came more to see the manner of the thing, than any waies to offer assistance to his Majesty, as did afterwards evidently appeare, for that upon the taking down of the Standard there were not above thirty of the trained bands that offered to come in to his Majesty, which because their number were so inconsiderable, his Majesty refused to accept of.

So soone as the Standard was set up, and his Majesty and the other Lords placed about it, a Herauld at Armes made ready to proclaime a Proclamation, declaring the ground and cause of his Majesties setting up of his Standard, namely to suppresse the pretended Rebellion of the Earle of Essex in raising forces against him, to which hee required the ayde and assistance of all his loving subjects. But before the Trumpeters could sound to make Proclamation, his Majesty called to view the said Proclamation; which being given him, he privately read the same over to himselfe, and seeming to dislike of some passages therein called for Penne and Inke, and with his owne hand, crossed out, and altered the same in diverse places, a thing well worthy the noting; and then gave it the Herald who proclaymed the same to the people, though with some difficulty after his Majesties corrections, after the reading whereof, the whole multitude threw up their hats, with other such like expressions, *God save the King*. Not long after the reading of the said Proclamation, it being towards night, the Standard was taken downe, and again carried into the Castle, with the like state as it was brought into the field. And the next day it was againe set up, and his Majesty came along with it, and made proclamation as the day before, and the like also was done on *Wednesday*, his Majesty being also present. But since that it hath been set up with lesse ceremony, there being not a hundred persons, as are yet heard of, that have offered themselves to his Majestie since the first setting up of his Standard.

Since which time his gracious Majesty hath pleased to send some propositions to both Houses of Parliament; and hath imployed the Earle of Dorset, the Earle of Southampton and Sir *John Culpeper* and Sir *William Uvedale* to deliver his Majesties mindes to the honourable Houses of Parliament for a faire Treaty and accommodation of Peace, and that all differences and mistakes might be ended, and all hostile manner of warre to cease in our Land and that it might be sent over to Ireland

Ireland upon which report the Cavaliers which are about the Country are very desperate to heare that his Majesty will hearken to an accommodation of peace, or to apply or comply with his Parliament; telling his Majesty that it is dishonourable to stoop to his Subjects, and if his Majesty doth, they will either hang themselves, or kill and murther themselves, and doth vow private revenge to this Kingdom. If they do now miss of their hopes and enterprizes, for they say they have sure to overcome us whom they called Round-heads, and call our Souldiers nothing else but a company of Shrove-Tuesday boyes, and idle headed prentises, who run away from their Masters under pretence of having this opportunity to get liberty from their hard service and cruelty. It is truly reported that the Cavaliers are all desperately bent against the City of London, and the inhabitants; they have already within themselves feared and divided it; some have allotted to themselves Gracious street, others Lumbard street, then others have shared Cheapside, and Pauls Church-yard, others do determine to seize upon the rich Aldermens houses & persons, others to whom they owe or are indebted to by bond or bill, or book, doe resolve when they come into the City to seize upon those persons first, to whom they are indebted, and to cut their throats, and then to seize upon a rich Usurer or others, and to cut his throat for that money, to say they, we shall be both at once out of debt and have money to boot: these are the resolutions of the Cavaliers who doth but looke for such an advantage, so full of cruelty and malice they are, which God in his infinite and blessed mercy, protect both our King and Kingdome from; and that their owne swords may returne into their own bosomes that wish and long for such a day.

A Proclamation presented to both Houses from his Majestie, declaring that his Majesty will set up his Standard in Munday next at Nottingham, being the 25. of August, where his Majestie intends to draw up his main forces, and to make it one of the places of seat of war, and there to reside for a time, commanding all his Subjects that will ayd and assist him, to come thither, granting the same Commission of Array to the Earle of Cumberland Generall for raising of Forces in the Northern parts, and proclaiming all traytors that refuse to obey the Commission of Array.

WHereupon both Houses have drawn up a Declaration against his Majesties proclamation for setting up the Standard, declaring that none proclaim the same in any part of this Kingdome, and that such as shall suffer any losse and damage by the hands of the Kingdom by the Cavaliers, or their adherents, shall have full reparation and satisfaction allowed them out of their land.

FINIS.

An Admiration by way of Answer to the Petition of the Rebells in *Ireland*.

To all true hearted Protestants, why the Rebells in *Ireland* should petition to his *Majesty* to transport themselves into *England* to ayd and assist him, and by strength to carry on his designes untill they arrive at a prosperous end, and that they joyning with the Papists here in *England*, which are a great and considerable number, doe not doubt but to curbe the insolencies of the Protestants.

Whereunto is adjoyned the exact Coppy of the Petition to the Kings Majesty by the Rebells in *Ireland*, subscribed by 11. Lords, and others of quality; Examined by the Originall by a person of honour there, being intercepted, was sen over to two Members of the House of Commons

Dated the 17. of August, 1642.

Printed at London for *Thomas Hower*. 1642.

FINIS.

An Admiration (by way of anſwer) to the *Petition* of the Rebells in *Ireland* to all true hearted Proteſtants, &c.

IT is the nature of Truth that though it be long ſuppreſſed and obſcured with humane policie, yet being gotten out of the clouds, it ſhines with clear beams, & doth appear more evedently to every common underſtanding, ſo that the guard which his Majeſty is pleaſed to raiſe in the the North, doth now ſeem to be an army againſt Parliament, and ſhewes what was in the thoughts of His evill Counſellors, before Hull or the *Militia* or any thing of that nature was in queſtion. And beſides there are many reaſons to fortifie opinions, that the Rebellion in Ireland was a plot deepely laid, they grounding their confidence on a true ſuppoſition that their deſigne was favoured by ſome chiefe perſons of England, and by their bold carriage therein have drawn the King into the ſuſpition of a newtrality or at leaſt a coldneſſe in the Proteſtant Religion, confirmed ſince by his adheering to the Counſell of the Malignant party, being moſt of them Papiſts, for is it not a miracle that a King who might be ſo ſtrong in the affections of his Subjects, ſhould endeavour to perſecute his ſubjects with the deſtroying ſword, and to make them ſuffer in his undeſerv'd diſpleaſure, by laying cloſe ſiege unto diverſe Towns and Citties, and battering them with

Cannons. How cleare and free from aſperſion might hee be if he would embrace the love of his Subjects? how ſafe from tranſporting errours, if hee would confide in the knowledge and uprightneſſe of his loyall Parliament? while on the contrary, being violently led on by pernicious Councellors, his actions doe not redound to the improvement of his Royall dignity, but only to the encreaſing of the fears, jealouſies, and amazements of this Kingdome, who though loath to offend through temerity of judgement, yet, when the appearance in what a ſtrange way of violence matters have been carryed, though the Parliament hath with all humility beſought a reconcilement, and how the ill-affected party hath embarqued his Majeſty in the cruelty of a civill warre, the [illegible] whereof kill and diſanimate the hearts of all true loving Subjects, theſe conſiderable reaſons have plunged many into diſtracted opinions, as that the Parliaments deſtruction under a colourable and cloſe pretence, hath bin the intended ayme of many precedent actions, that Hull and the *Militia* were not the chiefe grounds of diſtance between the King and Parliament, but that ſomething elſe of more high conſequence did foment and cheriſh this ſeparation, and made the diſaffected party withdraw the K. to remote parts, there to ripen deſignes, which being formerly premeditated do now break out with apparent violence, it being very difficult to hide affection though ſhadowed under the faireſt pretences. But that which doth beget the greateſt and neweſt admiration, is, that the rebels in Ireland ſhould proceed to ſuch a miraculous boldneſſe, that being not contented to have perpetrated ſuch unheard of cruelties againſt the Engliſh, to have made mothers ſpectators of their own childrens murther, to have ſhewd their inveterate tyranny in the bloody maſacre

maſſacre of the Proteſtants, making the whole Land to overflow with innocent blood, what blinded preſumption ſhould make them dare to become petitioners unto the King in ſuch an audacious manner as they have lately done, for it is moſt certaine that being led on with a hope that thereafter will be ſeaſonable according to the diſtractions of the preſent eſtate of England, they have adventured with a world of impudence to preſent unto the K. a diſgracefull tender of their ſervice, that ſeeing his Majeſty is ingaged in a civill war, and by diverſe reaſons neceſſitated thereunto, they would beſeech his gracious favour to accept of their good wils in aſſiſting him againſt his Parliament and Subjects, and knowing that their miſeries hitherto endured were not by his Majeſty procured nor altogether allowed, they in all willing obedience to vindicate the King's honour, and advance all his proceedings and intents, will be ready, if his Majeſty would give them leave, to tranſport themſelves over into *England*, ſo to aid and aſſiſt his Majeſty, and by ſtrength to carry on all his deſigns til they arrive at a proſperous end, & that they joyning with the Papiſts here in *England* (which are a great and conſiderable number) do not doubt but to curb the inſolence of the Proteſtants, to plant againe the deſpiſed popiſh Religion, to reunite to all the errours of the Church unto the Catholike unity, to vindicate the Kings ſupremacy, & ſtate him in an unlimited abſolute government. Thus much in effect the Rebels of *Ireland* do intimate to the King by way of petition, & whence this boldneſſe ſhould proceed is doubtful to imagine, unleſſe ſome ſecret familiarity with the Kings inclination gave them this confidence, how can they that are rebels condemned to the Kings mercy, preſume to offer him the helpe of their hands in a warlike aſſiſtance, who have already by

their Rebellion forfeited their heads, this seemes most strange, neither can the wonder be taken off, unlesse it be admitted that they have some ground to hope that their offer should be accepted, but how they should proceed to present this petition to the Kings Majesty is full of mystery, and doth discover many close affections and conceale contrivances of policie, and doth imply that they have some reason unto them formerly knowne, which makes the popish cruell Rebels to prostrate their service to the King, in a bold and unexpected manner in the forme of the aforesaid petition.

A true

A true Coppy of the Petition of the Rebells in *Ireland*, subscribed by 11. Lords, and others of quality among them;

Attested to be an exact Coppy, being examined with the Originall by a person of Honour there, when it was intercepted; and sent over unto two Members of the House in Letters, dated the 17 of August 1642.

To the Kings most Excellent Majesty, The humble Petition of the Catholicks of IRELAND.

Most Sacred and Dread Soveraigne,

WE your most loyall and Obedient Subjects, whom it neerest concernes to preserve the Rights and Prerogatives of Your Crowne firme and entire, as yeelding us a just and mercifull protection against the securitie of our penall Lawes. In maintenance of that power the birth-right of Kings, kept unbroken for You by Your famous Ancestors, wee have had recourse to Armes, to that end onely, that You our Gracious Soveraigne, with all the preeminences due and derived unto You, by a long succession of Monarchs, might alone Reign over us: And we in the just freedome of Subjects (Independant of Iurisdiction not derived from Your Majesty) live happily under any the Crown of England. Yet lest these our intendments by the practise of our Adversaries might be misrepresented unto You, and we enforced undeservedly to suffer in Your Ma^esties opinion, (which would be a burthen more heavy unto us, than the sword of our Adversaries, although daily imbru'd in the bloud of our wives and children) we have often indeavoured to have accesse to that Royall Throne, which with the hazard of our Lives and Fortunes, wee labour to maintaine glorious and unspotted.

Yet

Yet such is the unwearied watchfulnesse of our Adversaries, that all our attempts are made frustrate; And now of late when by Lieutenant Colonell Read, whom therefore we imployed, because a stranger to our cause and Country, and so likelyest to passe undiscovered, we sent our Petition. The poore Gentleman was intercepted, and put to the torture of the Wracke, so as now it is beyond our reach, and only in Your Power to provide that we may be heard by Your Majesty, since we are so unhappy as that Your Majesties resolution of comming into this Your Kingdome, met with greater diversion than the threats and menaces of the Puritane party of the Parliament of England, *who seeke all things to limit You our King, and to governe us Your Subjects.*

That it would therefore please Your Majesty, to appoint some such way by which with safety wee may approach Your Royall presence, that so You may be informed truely of the whole scope of our Resolutions, and we receive faithfully Your Commands.

And we, as our duty bindes us, will ever pray for
Your Majesties happy raigne over us.

FINIS.

LIBRARY OF THE

6

THE EXAMINATION OF *GEORGE LEDDOZE* OF DORCHESTER MERCHANT,

Taken before Master *Henry Maber* Mayor, and Mr *Richard Burce*, His Majesties Iustices of the Peace, the 27 of *August*. 1642.

Wherein is discovered the inveterate malice of the Lords and Cavaleers at *Sherborne*, against the *Parliament* and all good men, falsly scandalizing them under the nickname of Crop-eard-Round-Heads.

Sent from a Member of the House of Commons in that County, and read in the House, and ordered to be Printed. *Hen. Elsynge Cl. Par. D. Com.*

Whereunto is added a Letter from *Coker*, near *Sherborne* in *Somersetshire*, of the War-like preparations there intended.

LONDON,
Printed for *Laurence Blaiklock*. *Septemb*. 1. 1642.

THE EXAMINATION OF DORCHESTER MERCHANT,

Taken before Major Henry Adder-
Major, and Mr Richard Dyer, Head-
Bailies Iustices of the Peace, the
27 of August. 1642.

Wherein is discovered the inuentors malice of
the Lords and Cavaliers abovesaid, against the
Parliament and all good men, fairly treading
rising them under the violence of Cro-
card-Round-Heads.

Sent from a Member of the House of Commons to
that County, and read in the Hall, and ordered to
be Printed.

LONDON,
Printed for Laurence Blaiklock, 1642.

THE EXAMINATION OF GEORGE LEDDOZE OF DORCHESTER, MERCHANT;

Taken before Master *Henry Maber* Mayor, and *Richard Bure*, His Majesties Justices of the Peace.

August 27. 1642.

WHo upon his Oath saith, that upon Thursday last, This Examinate being at the Town of *Sherborne*, was taken for a Spie, and was examined at the Lodge there by the Lord *Poulet*, Sir *Ralph Hopton*, Sir *John Stowell*, and Sir *Henry Berkley*;

And in his examination, being demanded of which ſide he would be, whether for King or Parliament; This Examinant anſwered, that he was for both. The Lord *Paulet* anſwered, that all the Parliament that were for the *Militia*, were proclaimed Traytors and were crop-eard Rogues, and that *Earle*, meaning Sir *Walter Earle* of whom they had had conference before, was the wickedeſt Rogue of them all and one of the Divels limbs, and ſo they were all: And the ſaid Sir *Ralph Hopton* ſpake the ſame, and the ſaid other Gentlemen ſpake to the ſame effect: and that they were come thither to keep a Parliament themſelves, and that the King would be there ſhortly to aſſiſt them with a great Army, and if it had not been for *Earle* and ſuch Rogues, theſe tumults and ſturres had not been; and the ſaid Sir *Ralph Hopton* further ſaith, that we may ſee the hand of God to be with them in protecting them, being but a ſmall number, and they great in number that were againſt them, and that they being ſhot twice at with many ſhots and bullets about their eares, yet were not touched by one of them, and that their company ſhot but once and killed two men and maimed or hurt fifteen more, & that thoſe that took up Armes for the Parliament, were bloud ſucking Rogues; and theſe their words they confirmed with many oathes. Further, Sir *Ralph Hopton* demanding what ſtrength there was in *Dorcheſter*, this Examinant anſwered, there were

six great Gunnes, the said *Ralph* replyed, that those Gunnes did belong unto them, and they would have them, and would cut off all the Round-Heads in the Land.

George Leddoze.

A

LETTER

out of

SOMERSET-SHIRE,

Concerning the

VVarlike Preparations

AT

SHERBVRNE.

Loving Brother,

I Thought fit to let you understand in what posture *Sherburne* stands in: The Lord Marquesse of *Hartford* and his two sonnes, and his brother, the Lord *Seymor*, the Lord *Paulet*, and his two eldest sonnes, and of Somerset Knights *Hopton*, *Stowell*, and *Rodney*; and of the Gentry, *John Coventry*, and the rest, who accompanied him at *wells*, yet keep with him, and the two *Lunsfords*, and are fortifying

tifying the Caſtle at *Sherburne*, their ſtrength not exceeding ſix hundred Horſe and Foot; againſt whom are marching the Earle of *Bedford* with his ſix hundred Horſe, and about eighteen great pieces of Ordnance from *Briſtoll*, beſides twenty thouſand Horſe and Foot at leaſt out of Somerſetſhire, and great Companies out of Dorſetſhire, who promiſe to bee at *Sherburne* at a dayes warning; which cauſeth the Lords and Cavaliers to droope, and to deſire a free paſſage; and it is thought they will endeavour it this day. Yeſterday the Marqueſſe ſent a Letter to my neighbour Maſter *Harby*, one of the Deputy Lievtenants for the Militia, deſiring his aſſiſtance and advice; he deſired to be conducted to *Poole*, and from thence by ſea to his owne houſe, as is conceived. What will bee the iſſue wee know not yet: Our Countrey men are angry they took him not at *Wells*, who then viſited the Biſhops pallace, where they did no hurt, but to his Wine, Pictures, Organs, &c. I purpoſe, God willing, to ſtay here, and expect the Iſſue.

From Coker neere Sherburne in Somerſetſhire Aug. 26. 1642.

FINIS.

A PERFECT DIVRNALL

OF THE

PROCEEDINGS IN *HARTFORD*-SHIRE,
From the 15. of Auguſt to the 29.

Wherein is declared how the *Earle of Bedfords* Troops ſearched the Lord *Capels* houſe, where they found armes ſufficient to arm a thouſand men.

Alſo how they ſearched Sir Thomas Fanſhaw's *houſe, where they found two Peeces of Ordnance, barrels of Powder, Muskets and Pikes.*

With a true diſcovery of the great preparation that the ſaid Sir *Thomas Fanſhaw* hath made for the ſpace of three moneths for ſome dangerous deſigne, being one of the Commiſsioners of Array for that County.

Whereunto is added an Information given by Sir Thomas Dakers (*a Member of the Houſe of Commons*) *intimating that he ſuſpected the* Earle of Bedfords *Troupes ſhould have battell given them by Sir* John Watſon *before they came to* Hartford.

Printed for *W. M.* Septemb. 1. 1642.

A PARFECT
DIVRNALL
OF THE
PROCEEDINGS IN HERFORD-SHIRE.
From the 15. of August to the 22.

Wherein is declared how the Earle of Bedford Troops
incircled the Lord Capel house, where they found
arms sufficient to arme a thousand men.

Also how they parched Sir Thomas Bathurst long,
where they found two Pieces Ordenary, Barrels
of Powder, Match and Ball.

With a true discovery of the great preparation that
the Lord Sir Thomas Fanshaw hath made for the space
of three months for some dangerous design,
being one of the Commissioners of
Array for that County.

Where he is added as Reformation given by Sir Thomas
Dacres (a Member of the House of Commons) intimating
that he displaced the Earle of Bedfords Troops that
were settled given them by Sir John Watson
before they came to Hertford.

Printed by W. M. September 22. 1642.

A PERFECT DIVRNALL of the Proceedings in the County of HARTFORD,

From Tuesday the 15. of August, to the 29. 1642.

ON Tuesday the Earle of BEDFORDS troupes (by reason of an alarum from Hartford, that the Cavaliers were within six miles of the Towne) were commanded at one a clock in the morning to put themselves in a posture of defence, and march towards Hartford, which they with great willingnesse performed. But on the way towards Hartford, at Hodsdon, Sir Thomas Dakers, a Parliament-man, met them, telling them, he feared they should have a battell betwixt that and Hartford, and, as he thought, neare Sir Iohn Watsons house, withall incouraging them to proceed valiantly, intimating the justnesse of the cause, with many noble incouragements:

which indeed ſerved but as an addition to that honourable fire that ardently warmed their breſts, the Captains and Souldiers being ſo truly noble, and religiouſly valiant.

Having parted from Sir Thomas Dakers, and arriving neare the place where this ſuppoſed battell ſhould be, Captain Ankle gave command that every man ſhould charge with bullet, and by reaſon that every man was not accordingly provided, he deſired thoſe that were provided, to impart to others, promiſing ſupply when they came to the town. Nevertheleſſe the Cavaliers appeared not, neither found they any oppoſition til they came within ſight of the town, where they ſaw a Court of Guard, and ſome three bow-ſhoots on this ſide certain Centries: which Captain Ankle ſeeing, ſent out a Party to diſcover what they were: who coming up to the Centries, they demanded the word, and for what cauſe or pretence they came ſo armed? Our Party told them, they had no command to reſolve them any ſuch demand, onely that they were ſent to demand the cauſe of their warlike appearance,

rance, and for what cause they had taken Armes: the Centries desired the Party of Horse to march up to the Court of Guard, but they refused, onely caused the Centrie to march to the head of their troupe, which being done, they having informed the Captain what they were, the Captain drew out a Squadron of Horse, and (being conducted by the Centries) marched up to the Court of Guard, where he found almost five hundred men completely armed, with their muskets presented against them, and their pikes halfe ported or charged: and at the entry of the town stood the whole Traine band in a full body placed in a warlike equipage. The Court of Guard where he was demanded the word, which was Prevention: having given it them, he was by them conducted to the second Watch, being a Company of Pikes with Bowes and Arrowes, they conducted him to the Captain, who demanded by what authority he had brought his Forces to the town? The Captaine told him that his Troup was raised by the Earle of BEDFORD, for the maintenance

of

of the true Protestant Religion, the Lawes of the Land, the safety of His Majesties Person, and His Royall Posterity, the High Court of Parliament, and the Liberty and Propriety of the Subject: and having intelligence that the town was in danger of being opposed by the Cavaliers, against whom he and all his followers were resolved to adventure their lives, obliged thereunto by his duty to the Parliament, and his own honour, to give them his best aid and assistance against the disturbers of the peace of the Kingdome. Having spoke thus to them, they gave him a generall welcome, conducting him through the Watches to his own Troupe, opening their whole Body to the right and left, leaving a large distance for the Horse to passe through them, and giving them an unexpected welcome, shewing themselvs such fire-men as can hardly be bettered. Notwithstanding they find but hard usage in their provision both for Horse and man, paying eight pence a meale, come or come not, for mean diet. Wherefore they intend to petition the Parliament, that there

may be a reasonable rate for diet set downe, and for Oates and Hay, that this exaction may not continue.

Since their abode there, Sir John Lucey and Sir Iohn Watson came to the Bell at Hartford with certain Cavaliers, giving out that they intended to put the Commission of Array in execution, which caused us to arm our selves, and stand right against the Bell, which the valiant Knights perceiving, stole out of the towne.

We march out daily to exercise, because we daily expect to be opposed. All our Troupes from the greatest to the least stand well affected to the Parliament, and (I am confident) will do good service if Occasion serve, our Captain being a well experienced souldier, and our other Officers sutable both in skill and behaviour.

On munday the 29. of August a Troupe of Horse under the command of the Earle of BEDFORD, with the assistance of some Horsemen from London, marched to the Lord Capels house, where they found arms sufficient to arme about a thousand men,

with

with ten Horſes, great Saddles, Piſtols and Carbines. Likewiſe at Sir Thomas Fanſhaws houſe were found two Peeces of Ordnance, with ſeverall barrels of Powder, Muskets and Pikes: and is thought in the countrey that he is a great deale better provided, having kept two Gun-Smiths theſe three moneths in his houſe to mend and make armes cleane, but for the preſent they cannot learn where they are beſtowed.

Theſe are the chiefe of our Proceedings in the County of Hartford, being in a very good Poſture. The next return you ſhall heare from me. So I reſt,

Your loving friend, R.E.

Hartf. Aug. 29. 1642.

FINIS.

BRITISH MUSEUM



Digitized by Google

A True

RELATION

OF

A brave Exploit performed by Captain *RICHARD DAWKS*, in taking of the Castle of

DOVER

For the King and Parliament, and the safety of the whole Kingdom, the quiet of the Town of *Dover*, and all those parts of the Country thereabouts, on the 21 of AUGUST, 1642.

Which was never conquered or taken before, but by that worthy Gent', Captain *Rich: Dawks* aforementioned.

AND

Set forth by NICHOLAS PAYNE, an Inhabitant of *Dover*, for satisfaction of the whole Kingdom: And by the consent of both the Honorable Houses of *Parliament*:

They have sent thither to be Lieutenant of that Castle, the Noble and worthy Knight, Sir *EDWARD BOYSE*, one of the Members of the House of COMMONS.

London, Printed by *L. Norton* and *J. Field* for *C. A.* Sept. 2. 1642.

A True

RELATION

Of the

Adventurous Exploit performed by

Captain RICHARD DARE, in

sailing in the Cutter of

DOVER

From the King and Parliament

of the Navy of the Kingdom of

of the Town of [illegible] and all that part of

the County thereunto [illegible]

ANNO 1642.

Which was most courageously undertaken and [illegible] by

that worthy Commander, Captain Richard Dare, accompanied

AND

Set forth by Nicholas Paine,

to Inform the Nation, for Satisfaction of the

whole Kingdom: And by the consent of both the

Honourable Houses of Parliament;

They have put thither to be Licenser of that Book, the Worthy

and well-affected Knight, Sir EDMUND BOYER, one

of the Members of the House of Commons.

London, Printed by E. Mottershead, and are to be [illegible]

A true Relation of a brave Exploit performed by Captain *Richard Dawks*, in taking of the Castle of Dover for the King and Parliament, &c.

COurteous Reader, first observe with me the situation of this Castle, which will make the exploit in taking of it to be the better judged of.

This Castle stands upon a very high Hill, which way soever you come to it, and joyns fast upon the Sea; and when you approach this Castle, there is round about it, a wonderfull deep ditch before you come to the wals, which ditch is so deep, and the bank before the wall so steep and high, that you can very hardly in any place of it attain to the walls of the castle, but you will be forced to crawl upon your hands and your feet: And upon the top of this steep ditch, the wall is of a very great height round about, so difficult it is by any part towards the land to enter; and towards the sea it is an exceeding high and steep cliff, so that it is impossible to enter that waves: And this castle is as it were the Key of the Kingdom, in that place, commanding both sea and land to obey, and in this castle the whole country did ever confide in, to defend them from forrain Enemies, and home-bred Rebellion.

This castle and place of so great consequence, hath for these many yeers been very much neglected by those that have had the charge of it committed unto them,

insomuch as that all that did live in those parts, and all that knew the castle, and the consequence of it, were afraid of some bad design to be wrought upon this Kingdom at that place, either by a forrain or home-bred Enemie; For I must tell you, it being neglected so long, it was able to make no defence to seaward against a forrain Enemie; but the ditch and steep bank round about the castle being so difficult to get up to the walls, 20 men within the walls might keep out 1000; and as now it is, it doth command the Town of Dover, and two other Forts adjoyning. And in this castle Sir *John Ipsley* being sometime Lieutenant, he left there between 40 or 50 pieces of Ordnance and Canon, all well mounted upon good carriages: Also, he left there a brave Armory for about 500 or 600 men, and 160 barrels of powder, with all other Ammunition fit for a place of so great a consequence; which was a great comfort to the country, and an honour to our Nation.

Since whose time, the Arms, Powder, and other Ammunition, is all gone, and no man can give an account what is become of it, and all the Ordnance in the castle dismounted; yet His Majesty still put to a great charge for to maintain and keep a Garrison there.

Now the Honorable Houses of Parliament well knowing the consequence of this castle, and the dangerous of the Malignant and seditious Sect, Sir *Edward Dearing* had made in those parts, were willing and desirous to have taken in this castle, and to put the same in some safe and good hand, that they and the Kingdom might confide and trust in; and to that purpose about six weeks ago last past, or thereabouts, a Commission was granted to a Gentleman of that country, to take it

in

in for the King and Parliament, whose name I here forbear, but he found it to be so difficult a thing to do, that he gave over his proceeding in that businesse: And Captain *Dawks* coming up to London about his affairs and businesse, and meeting with some Parliament men of his acquaintance, who did ask him if it might be possible to take in the castle of Dover, for the safety of the King and Parliament, & to be put into some safe hand, that the whole Kingdom might confide and trust in; this castle being a place that was never conquered or taken before. Captain *Dawks* replyed, and told them, If it were their Honorable pleasure to have it taken in, if they pleased for to give him a Warrant or Commission to take it in for the King and Parliament, he would adventure his life upon that service for the good of the whole Kingdom: And upon this valiant Resolution a Commission was granted to captain *Dawks* to take in this castle, with all the other Forts that the said castle did command.

And Captain *Dawks* having received this Commission from the Lord Generall, did upon the 21 day of *August*, 1642. about two of the clock in the morning at the North side of the castle, enter himself and ten men more to take the same Castle, and being all gotten over the walls with a scaling ladder, did about four a clock walke about the castle, and finding all those that kept house within the castle walls to be safe in bed.

Then himself and the other ten men did repair to the castle gates, to see what guard was kept there, and there they found but four men with their swords whom he disarm'd, and put them into the Porters-lodge, and

about

about two hours after this, the other Souldiers that did lodge within the castle being risen from bed and come abroad, as he met with them he disarm'd them, and put them in to the other four at the gate, and having disarmed them all, Captain *Dawks* repaired to the Gentleman Porters lodging and found him in bed, and knocking at his door, the Gentleman Porter asked them what they would have, captain *Dawks* told him the keyes of the castle, and that he had a commission from the Honourable house of Parliament so to do, the Gentleman Porter at the first refused to open his door; But captain *Dawks* being no wayes dismayed at his answer, and resolved to go forwards with what he had begun, and to have the keyes, presently begun to shove open the door upon him, which the Gentleman Porter perceiving, cryed out to him to hold his hand, and hee would come to them, and immediatly he came to them, and desired captain *Dawks* to show his commission, which captain *Dawks* did, the Gentleman Porter at the first made light of it, and said that for ought that he did know it might be made under a hedge; captain *Dawks* being very angry at those words, forc'd him presently to deliver the keyes to him: having now gotten the keys and possession, he put out all the Souldiers that did belong to the castle for some short time out of the gates, and then searching to see what Powder and Ammunition he could finde in the castle in the store houses, and after good search could not finde one pound of Powder in all the castle, which made him very much to wonder.

Now he hoped that some good and well-affected people in Dover would have been ayding and assisting

to

to him about his good work, considering the dangerousnesse of these times; but the chiefest sort of the people in that Town, and the greatest number being so seasoned by Sir *Edward Dearings* circuit, that in stead of ayding or assisting of him about this businesse, they threaten to raise the Trained Band upon him, and to starve them out if they would not deliver the Castle back again, and they took such ayd away as was sent to him by some good and well-affected people of the Town, as powder, shot, and match, and some other Arms, not so much as his wearing cloaths were suffered to be carryed to him, and to shew their indignation against Captain *Dawks* for this work, a Captain whose name I here forbear, set two pieces of Ordnance bolt upright to shoot into the Castle or the Aire, thinking to finde him there, and thus for the space of four houres Captain *Dawks* was faine with ten men for to stand upon his guard with the Malignant parties.

At length the Noble Earl of Warwick understanding what Captain *Dawks* had done, sent unto him 40 men with Musquets all very well provided, and also sent him some victuall, such as at present he could spare: And the Noble Earl hearing that the major part of the Town of Dover, to be so ill inclined to that good work, sent expresly to the worthy Citie of Canterbury, requesting them to afford Captain *Dawks* some aid from them; who no sooner had notice what was done by him, but presently the Drum beat about the Citie for Voluntiers to go to Dover Castle to aid Captain *Dawks*, and in a very short time there came in 160 able men, being all men of good fashion, who the next morning marched to Dover Castle, with their drums

drums beating, and their colours flying, to aid Captain *Dawks*, and that worthy Citie of Canterbury, the better to encourage Captain *Dawks*, and to inable him, to defend him from all that should oppose him, sent along with their Souldiers a cartload of powder and other Ammunition, and also the Noble Earl of Warwick hath sent to captain *Dawks* more powder and Ammunition; And now Captain *Dawks* begins to take comfort, and *Dearings* faction in Dover are now afraid that they shall not rule as formerly they have done, and captain *Dawks* to get victuals for his honest Souldiers, like a brave Gentleman doth advance his own mony to provide fatt Oxen, and fatt sheep, with bacon, butter, cheese, pea bread, beef, and all things else that's fit for men, likewise for timber he doth not spare to mount his guns to put our enemies in feare, so now by Gods good blessing and Captaine *Dawks* brave and valiant adventure, that place is now in safe security to the good of the whole Kingdom.

FINIS.

9

JOYFULL NEWES FROM THE ISLE OF ELY;

DECLARING

The manner of the apprehending of Bishop *Wren*, and his bringing up to *London*, together with his Treasure, on Thursday the first of September, by a Company of Horsmen that went to search his house, being suspected to have store of Armes and Ammunition, attested by *George Hubbard*, dwelling at *Downham* where the Bishops Pallace is, and now evidently appeares by his apprehension.

ALSO THE

TRUE PROCEEDINGS AT PORTSMOUTH.

OR,

The humble desires of Colonell *Goring* to the Forces of the Parliament:

Wherein is declared, that he will deliver up the Town to them, provided they will grant him his life.

Printed for *W. B.* Septemb. 2. 1642.

JOYFUL NEWS
FROM THE
ISLE OF ELY,
BEING
TRUE PROCEEDINGS
OF
PORTSMOUTH.
OR,
The humble Petitions of Colonel Lovelace to the Towns of the Island:
Wherein it declared, that he will deliver up the Town to them, provided they will grant him his life.

Printed for W. B. September 2. 1642.

JOYFULL NEWES FROM THE ISLE OF ELY.

Declaring how a Troupe of Horſe is gone into *Cambridge-ſhire* to ſearch the Papiſts Houſes, among which D. *Wren* Biſhop of *Ely* is like to ſuffer, being ſuſpected to have ſtore of Ammunition.

ON Munday the nine and twentieth of Auguſt a Troupe of well-affected Horſemen met together in *Cumbridge-Shire* neere *Cherrie-Hinton*, with an intent to ſearch all the Papiſts houſes thereabouts, in which ſearch they found but ſmall ſtore of armes and ammunition, at which they not a little wondered: but one among the reſt told them, they had miſt one of the greateſt Papiſts, of a little one, in the whole Kingdome; and being asked who it was, he told them it was D. *Wren* Biſhop of *Ely*; and that it was not improbable that the Papiſts had made his houſe their Magazine, he being

the chiefe authour of these troubles in this Kingdome.

This being mentioned, they all agreed furnish themselves accordingly, with powder and shot, and forthwith to march thither, purposing to search out all his treachery, with all promising to clip his wings, if they could catch him.

Moreover, it is reported by the Author of this Relation, that the Bishop doth countenance all outrages whatsoever, nay murder it selfe; for his Steward lately killed a poore man for demanding money for his labour, who after many reproachfull and menacing words, had his braines beaten out, and the Steward now lives under the Bishops protection.

Likewise the said Bishop hath entertained all the deboish Gavaliers that inhabited in the Colledge and townes being fittest for his purpose.

The Island of it selfe is very strong; but the chiefe Officers thereof are for the most part of the Bishops faction, his power having beene formerly so great and uncontrouleable in the Island. But there is great hope that they will stand firme to the Parliament; and the rather, because they hope that the Parliament will give them their

Fennes

Fennes againe, and curbe the undertakers, the countrey being almost undone for want of them.

The Isle is furnished with store of good horses, and able men, but in their discipline very rude, for want of expert Commanders. This is the truth,

Attested by *George Hubbard*,
inhabitant of *Downham*
in the *Isle of Ely*.

The truth and certainty of this attestation is now most evident: for now after this relation of the Horsemen that were sent to search the Prelates house, he was brought up to *London*, toge her with great store of money, which the Priest had gathered together to further the designes of the male-content and ill-affected Clergie, as is probably conjectured. The just summe of his treasure is not yet certainly known. *Ex alio alia quæres*, if thou thy selfe hast better.

THE TRUE PROCEEDINGS AT PORTSMOUTH.

OR,

The humble desires of Colonell *Goring* to the Forces of the Parliament.

Wherein is declared that he will deliver up the town to them, provided they will grant him his life.

THE Parliaments Forces by the assistance of the trained bands in *Hampshire* having cooped up Colonell *Goring* in the towne, and seized upon all his out-works, daily plying him with their Ordnance, the towne being divided, and keeping garrison one upon the other, insomuch that Colonell *Goring* finding small hope of security in the towne, and seeing His Maiesties expected aid intercepted, hath thought it

it moſt requiſite to make the beſt of a hard bargaine, and having loſt all but the laſt ſtake, well to husband it, left in loſing that he become a bankerupt.

Wherefore he hath humbly preſented his deſires to the Commanders of the Parliaments Forces, wherein are contained theſe particulars.

That although it were in his own power to keep the towne againſt them, yet ſo farre he did pitie the diſtreſſed eſtate of the towne, that to prevent the effuſion of blood, he was willing to reſigne up the towne, upon this condition, that upon the delivery of the ſaid towne, his life might be ſecured, and have free recourſe to his Maieſty.

But they knowing that this requeſt made by the Colonell was more for his own ends, then any intention of good ſervice to the State, ſtill proceed in making of works, the Pioners being very active in their deſignes. The ſouldiers likewiſe are very forward, and make ſeverall aſſaults, thinking to draw them out of the towne: but they play leaſt in ſight, only playing with their Ordnance; but, the beſiegers being intrencht, they do little hurt, onely now and then a bullet lights in the trenches.

The Cavaliers made an attempt to ſalley out of the towne upon ſome forces of

ours

ours came with provision, but being refi-
fted, they were forced to flie, fome of them
taking the river, were forced to fwim for it,
being glad they could fo efcape away.

Certaine letters were taken which were
opened, wherein there was a difcovery of the
intention of the Cavaliers to give an alarme
by night from *Chichefter* fide, by that meanes
to draw our Forces from before *Portfmouth*,
thinking by that meanes to give the Colonell
and his fouldiers opportunity to efcape,
but their project being difcovered, the Co-
lonell remaines our faft-friend, without a-
ny hope of deliverance.

FINIS.



A TRUE

RELATION

of the late Expedition into

KENT

By the appointment of both Houſes of PARLIAMENT.

As it was expreſſed in a Letter from a man of good credit, who was in the Action, Dated from *Dover* the 29. of *Auguſt*, 1642.

WHEREIN

My Lord ROPER, and Sir PETER RICAVLT, were taken into cuſtody and Confined unto *Upnar* Caſtle, and likewiſe how we tooke His Majeſties great Ship called the *Sovereigne of the Seas*, and furniſht her with a ſufficient guard.

As alſo Newes from *Cambridge*, and the bringing in of Dr. WREN Biſhop of *Ely*, with good ſtore of treaſure, to the *Tower* of *London*.

September, 2. Printed by T. FAVVCET. 1642.

A TRUE RELATION

of the late Expedition into

KENT

By the appointment of both Houses of PARLIAMENT.

As it was expressed in a Letter from a man of good credit, who was in the Action, Dated from Dover the 29. of August, 1642.

WHEREIN

My Lord ROPER, and Sir PETER RICAVIT, were taken into custody and Captived unto Dame Carlile, and likewise how we took His Majesties great Ship called the Sove. reigne of the Sea, and manned her with a sufficient guard.

As also Newes from Cambridge, and the burning in of Dr. WREN Bishop of Ely, with good store of treasure, to the Tower of London.

September 2. Printed by T. Fawcet. 1642.

Good Newes from KENT.

MY love to you remembred, and your sonne his duty, being both of us in good health praise be given to God.

When we went from *London*, the first place we staid at was *Dartford* in *Kent*, where wee quartered our selves for a night. The next day we came to *Cobham-Hall*, an House belonging to the Duke of *Lenox*; from whence wee tooke three Barbary Horses, valued at 200. pound a piece, and five loads of Ammunition. The next day we went to

Rochester, where wee had very good reſpect from all, and made our abode there two dayes: Our next remove was towards *Maidſtone*, where by the way at *Ailsford* two miles ſhort of that Towne, we found the Houſe of Sir *Peter Ricault*, who alſo hath a faire Houſe in *London* neere to the Stocks, he dwelleth in *Ailsford* next doore to Sir *William Cooper*; from him they tooke certaine Plate and ſome Money, and committed his perſon to *Upnar-Caſtle* over-againſt *Chatham*, which Caſtle we took, and all the Ordnance, and put in a Garriſon of Souldiers, who keep and hold it for the King and Parliament. At *Rochester* wee light upon the Lord *Roper*, and ſent him to *Upnar-Caſtle* likewiſe to beare Sir *Peter Ricault* company. After this we came to Sir *William Butlers* houſe not farre from *Maidſtone*, where wee found good ſtore of Plate, Money, and Powder, all which we took poſſeſſion of, but with all our

Souldiers ſtumbled upon ſuch plenty of Sugar and Svveat-meats, as ſerved to take avvay the ſtomacks of the moſt of them for that day and the next. When vvee came to *Maidſtone*, many gave us good vvords, but vvee might perceive by the countenances of divers of them, that vve vvere not ſo generally vvelcome as many expected. From thence vve advanced as farre as *Canterbury*, only by the vvay vve called in at Sir *Edward Deerings*, and made bold to plunder his houſe, albeit vve found very little, either Money or Armes. After vve vvere entred into *Canterbury*, vve took out of the Deanes houſe great ſtore of Armes, about ſome three Carts lading beſide 14. Barrels of Gunpovvder, veſſels about the bigneſſe of a beer-barrel; divers of our Troop having got into the Minſter, pulled dovvne the Organs, and pulled to pieces the Rayle about the Communion Table, and removed that they called their high Altar into the body of the Chancell.

From

From thence wee removed towards *Dover*, where wee found our ſelves leaſt welcome of any place we yet came to, for ſcarce any one would vouchſafe us a good looke, yet wee made ſhift to poſſeſſe our ſelves of the Caſtle for all that, and have furniſhed our ſelves with about ſeven thouſand pounds, all which wee have made bold with out of the houſes of Recuſants.

One thing I had almoſt forgotten, that at our being at *Chatham* we poſſeſſed our ſelves of the Kings great Ship, called the *Soveraigne of the Seas*, and have put into her a Guard of Souldiers. We ſuppoſe our next moving will be towards *Rye* and *Haſtings*. Having no more to write at this time, I reſt,

Yours, J. W.

Thurſday

Thursday the 11. of September

THis morning earely Nevves came to *London* by a Miniſter vvho came from *Cambridge* yeſterday, that by Order from the Honorable Houſe of Parliament, certaine Troopes of Horſe have ſurprized divers Heads of the Colledges, vvho vvere ſuſpected for ſending Monies and Plate to the King, and impriſoned them, and have ſearcht their Colledges, and taken avvay ſuch Plate and Money as they found there: And this afternoone Doctor *Wren* Biſhop of *Ely* vvas brought up to *London*, vvith other Doctors and Heads of Houſes, being guarded vvith 500. Horſe, vvho vvere ſeene comming thorovv *Weſt-ſmithfield* in

in *London*, vvith a Cart load of Treasure brought up to the Parliament to be disposed of by them, and in the meane time the Bishop of *Ely* vvas conveyed to the Tovver, vvith others in his company, till the Honourable Houses of Parliament shall determine vvhat is further to be done.

FINIS.



E. Gnt. Brit. + Hel? Charles I. King

HIS MAJESTIES DECLARATION to all His loving Subjects.

Of *August* 12 1642.



at York.

First Printed by his Majesties speciall command,

afterwards At *CAMBRIDGE*,

By ROGER DANIEL, Printer to the famous Universitie. 1642.

MAJESTIES

¶ His MAJESTIES Declaration to all His loving Subjects concerning the proceedings of this preſent Parliament.



IS more then time now, after ſo many Injuries and Indignities offered to Our Royall Perſon, ſo many Affronts and Scorns put upon our Kingly Office, ſo many ſcandalous, ſeditious and traiterous Pamphlets againſt Our Self and Our Government, to vindicate Our Self from thoſe wicked and damnable Combinations and Conſpiracies which the implacable malice & inſatiable ambition of ſome perſons have contrived againſt Us, and to let all Our loving Subjects know how much they are concerned in Our Sufferings, and how much their Peace and Securitie is ſhaken in the Aſſaults which are made, and the wounds which are given to Our Honour and Authoritie; and (how ſpecious ſoever their pretences are of Religion and Libertie) that in truth their end is nothing but Anarchy and Confuſion in either: in the relation and conſideration whereof (though We take no delight in the ſharpneſſe

and bitterneſſe of expreſſions) 'tis no wonder, if being compelled to take notice of Actions of a high and injurious nature, and to conſider and anſwer words impetuouſly directed againſt Majeſtie it Self, We be likewiſe enforced to uſe a dialect rougher and different from what We have uſed to treat in ('tis a weapon We bluſh to find Our Self put to exerciſe.) And We call the Almighty God to witneſſe, that though We were extremely ſenſible of the violent and unjuſtifiable Impoſitions upon Our Royall Office and Authoritie, of the apparent hazard and danger which threatned Our own Perſon, and Safety; yet not ſo much the particular conſideration of Our Self, hath engaged Us in the reſolution We have now taken, as the publick Care of the true Proteſtant Religion, the preſervation of the Law, and the Libertie of the Subject, and the upholding the whole frame and conſtitution of this Kingdome, ſo admirably founded and continued by the bleſſing of God, and the wiſdome of Our Anceſtours, to the wonder and envie of all the neighbouring Kingdomes, which the faction and ambition of a few diſcontented ſpirits, with their counterfeit ſhews of Religion, and pretences of Libertie, endeavour to ſhake and rend aſunder, and to bring Our Self and all the Subjects of this Kingdome into perpetuall Subjection unto their vaſt, unlimited, arbitrary, ſeditious Juriſdiction. We ſhall begin Our diſcourſe from the beginning of this Parliament: For of the unhappy diſſolution of the laſt (by the miſinformation and advice of ſome perſons, looked upon now under another character) We ſhall forbear to ſpeak; being reſolved that no diſregard or undutifulneſſe of other men towards Us, ſhall ever prevail with Us, to do what We think unſuitable to the Honour and Reputation of a juſt Prince, and of a good and a loving Maſter.

When

When We reſolved to ſummon this Parliament, (which We did out of Our own earneſt and affectionate deſire to beget a good and right intelligence between Us and Our People, and before the meeting of Our Great Councel at *York*, and uncompelled by any violence, but of Our love to Peace) We preſented to Our Self the unhappy condition wherein the State of this Kingdome then ſtood, conſidered the nature of the preſſures (then more freely repreſented unto Us) which in themſelves were grievous to Our good Subjects, and in the conſequences of them might appear more terrible; We took a full and clear proſpect of the inconveniences and miſchiefs which had grown by the long intermiſſion of Parliaments, and by departing too much from the known Rule of the Law, to an Arbitrary power, and upon the whole reſolved (without putting any gloſſe upon Our own former Commands, or endeavouring to make any excuſe for the Actions of Our Miniſters) that the meaſure of Our juſtice and favour by way of reparation, ſhould farre exceed the proportion of the ſufferings, Our good Subjects had undergone by Vs, which We were confident would beget ſo mutuall an affection and confidence between Vs, that ſuch a foundation of firm and ſtable happineſſe would immediately have been laid for the whole Kingdome, that all memorie of former grievances would have been eaſily buried, and that this Parliament ſhould receive a glorious celebration both by King and People to the end of the world. And therefore upon the firſt Convention on the third of November, We declared Our reſolution in that point, and then or ſoon after deſired that whatever miſtaking had grown in the government either of Church or State might be removed, and all things reduced to the order of the time (the memorie whereof is juſtly pretious to this Nation) of Queen *Elizabeth*; and for any

expreſſion of their affection to Vs in ſupply of Our known neceſſities, We were ſo farre from preſſing, We reſolved not to think of it till all Our good People ſhould be abundantly ſatisfied in all neceſſary proviſion for their Libertie and Propertie, and what ever elſe might diſturb them in their eſtates or conſciences. How firmly We have kept Our Self to this Reſolution is evident to all the world.

At the beginning of the Parliament We quickly diſcerned by ſome circumſtances of their proceedings, that they meant not to confine or contain themſelves within the paths of their Predeceſſours; which We imputed to the diſorder, and impatience, the former ſufferings of the Kingdome had begot in them, and therefore We reſolved to take no exceptions to any particular, but to do Our part in any point of Reformation, aſſoon and as often as any opportunitie ſhould be offered unto Vs, believing that aſſoon as they ſhould find themſelves reſtored to their old ſecuritie, and the matter and ſubſtance of their doubts and fears to be removed, they would eaſily and willingly reduce themſelves into their good old way, and apply themſelves to the uſuall form of their Predeceſſours in the courſe of their proceedings. And though we well knew the Combination entred into by ſeverall perſons for an alteration in the Government of the Church, which could not but have an Influence upon the Civil Government of the State too, and obſerved that thoſe men had greateſt intereſt and power of perſwading of both Houſes, who had entred into ſuch Combination, yet Our Reſolution was ſo full for the publick ſatisfaction of Our people, that We believed, even thoſe men would either have been converted in their Conſciences, by the clearnes and juſtneſſe of Our Actions, or would have appeared ſo unſeaſonable, or been diſcovered ſo ſeditious, that their malice and furie would not have

been

been able to have done miſchief; and therefore We took no notice of the great labour and skill the prime Leaders amongſt them had uſed to get men of their faction nominated and elected to ſerve as members of the Houſe of Commons, and did uſe to remove others (whom they knew to be of different opinions) though they were fairly and legally elected; wherein there was no other meaſure or rule of Juſtice obſerved then ſingly with reference to the opinions or affections of the perſons, witneſſe (beſides their putting out or keeping in Men upon unqueſtionable Elections, without the leaſt colour or ſhadow of Juſtice) their Order, whereby they at one clap expelled a very great number of perſons fairly elected by their Country, upon pretence that they had ſome hand, or their names uſed in ſome Project, Monopoly or Patent, without charging them with any crime, or to this day proceeding againſt them; and yet they continue amongſt them Sr *Henry Mildemay* Mr *Lawrence Whitakers*, and others, (whoſe affections and opinions they are well pleaſed with) though the firſt of them is notoriouſly known to be the chief Promoter of the buſineſſe of the gold and ſilver thred (a Commiſſion complained of, viewed, and examined, and therefore his name might have been eaſily taken notice of) and the other as converſant, and as much imployed as a Commiſſioner in matters of that nature as any man. We ſpeak not this to excuſe Monopolies (the inconveniences of which We are ſenſible of, and ſhall for the future prevent) but to ſhew the partiality of that Faction, and the uſe they make of them to their own advantage.

The firſt remedy (after the impeaching ſeverall perſons of high Treaſon, whom they looked upon as the chief cauſes of the publick ſufferings) they propoſed, was a Bill for the Trienniall Parliament, to the which, though We might juſtly have pauſed upon ſeverall expreſſions and clauſes in it,

it, and might very well have insisted upon our old Priviledge and Custome not to passe any Bill till the end of the Session; yet since We really did believe most of the mischiefs then complained of, proceeded from the too long intermission of Parliaments, and were resolved for the future to communicate freely and frequently that way with Our Subjects, We passed over those exceptions, and consented to it, especially upon this confidence, That when such other Acts should be agreed upon for the ease and security of Our People, as we desired and expected should be preferred to Vs, this Act would be a sufficient earnest and assurance that all those Acts should be faithfully observed by Vs, and so there should be no room left for any fears and jealousies which might prevent that mutuall Confidence between Vs and Our People we earnestly desired to raise: And for some time after the passing this Act, We found such an acknowledgement from both Houses of Our singular Grace and Favour in consenting to it, and so great expressions of their affections and purposes towards Vs, that We believed the sense of it would never have been forgotten, and were as much pleased that We had taken that way of oblieging Our People, as they were with the benefit it self.

But We were very well able to discover that whatsoever seemed to be asked of Vs, or to be complained of to Vs, there was still a Faction of a few ambitious, discontented, and seditious persons, who under pretence of being enemies to Arbitrary power, and of compassion towards those who out of tenderness of Conscience could not submit to some things enjoyned or commended in the Government of the Church, had in truth a desire (and had entred into a Combination to that purpose) to alter the Government both of Church and State, which they were yet to disguise, till by their Art or Industry they had infected some with their opinions,

nions, and by their cunning demeanour and managery of the publick Intereſts, they had ſeduced others to an implicite Confidence in their power, wiſdome and integrity: And againſt this deſigne We onely oppoſed a reſolution to contribute all Our aſſiſtance for the peace, happineſſe and ſecurity of Our People, and ſo to convince their Underſtandings (if their errour proceeded from weakneſſe) that no alteration could produce that happineſſe they imagined, and (if their natures were capable of ſuch truſts) to take ſome of the chief of them ſo near Vs, that they might be witneſſes of Our Actions, and privy to Our counſels, that either Ingenuitie or Gratitude might recover them from their deſperate Inclinations: Hereupon, becauſe moſt of the grievances of Our People were conceived to proceed from the great liberty of Our Councel Board, or from ſome orders and directions from them, We admitted to Our Privie Councel ſeven or eight of thoſe Lords, who were eminently in eſteem with Our People, for their reputation of Honour and Juſtice, ſome of whom we knew to be moſt paſſionately diſinclined to the preſent managery of Civil affairs, and to the Government of the Church, and hoped that by a free Communication of their Doubts, Opinions and Counſels, they would have received that ſatisfaction, that they would have been excellent Inſtruments of a bleſſed Reformation and Confirmation in Church and State.

Having begun with this foundation of confidence in Our Court, by electing ſuch perſons, We made the ſame haſte to apply particular remedies to the viſible known diſeaſes, reſolving thoſe remedies ſhould be proportioned to the counſel and deſires of both Houſes; which We thought the ſureſt way to win at leaſt a major Part to the confeſſion and acknowledgement of Our Juſtice and Affection.

The Starre-chamber had in the exceſſe of jurisdiction or

tediouſneſſe and charge of proceedings, or meaſure and ſeverity of puniſhment invaded the Laws of the Land, and Liberty of the Subject, by the exerciſe of an Arbitrary power, We preſſed not the reformation of this Court, though erected or ſettled by Act of Parliament in a wiſe time, but at the inſtance of both Houſes conſented to the abolition of it.

The High Commiſſion Court had proceeded with too much ſtrictneſſe in many caſes, where the tender conſciences of many of Our weak Subjects were concerned, and had ſo farre outgrown the power of the Law, that it would not be limited and guided by it, but cenſured, fined and impriſoned Our People for matters unpuniſhable by the Law; We preſſed not the review of that Statute by which that Court was erected, that ſuch power might be qualified, and proviſions altered, as had been grievous to the Subject, nor deſired that any other care might be taken for the upholding the Eccleſiaſticall diſcipline, then what the wiſdome and piety of both Houſes ſhould think neceſſary; but, in complyance to the ſufferings of Our People, and the deſires of both Houſes, conſented to the repeal of that branch of that Statute.

The Writs for Ship-money, whereby ſeverall ſummes of money had been received from Our good Subjects, for defence and ſafeguard of the Kingdome, had lain heavy upon Our People, yet were judged to be Legall: Both Our Houſes of Parliament declared that the grounds and reaſons of that judgement (being that when the good and ſafety of the Kingdome in generall is concerned, and that the whole Kingdome is in danger, We might compell Our Subjects to provide Ships, Men and Victuals, for the defence and ſafeguard of the Kingdome, and that We were the ſole Judge of that danger, and how the ſame might be prevented) were contrary to, and againſt the Laws and Statutes

of

of this Realm, the property and liberty of the Subject, and to the Petition of Right; without diſputing Our Right, We were contented that all the proceedings in that buſineſſe ſhould be adjudged void, and diſannulled, and the Judgements, Enrollments, and Entries thereupon ſhould be vacated and cancelled in ſuch manner as was deſired.

Vnder colour of executing the Forreſt Laws, and of keeping the Juſtice in Eyres ſeat, very many perſons had been grieved and vexed, by Preſentments, Fines, Judgements and Impriſonments, the meets, limits and bounds of Forreſts extended, and ſome endeavours been made to ſet on foot Forreſts, where in truth none had been: We no ſooner received complaint of this, but We paſſed an Act for the certainty of the meets, limits and bounds of all the Forreſts in England, with ſuch further proviſions for the eaſe of Our Subjects as were deſired at Our hands.

If by the negligence or wilfulneſſe of Perſons truſted by Vs, any grievance or inconvenience had been contracted in any part of Our Kingdome (which ſeemed not to have ſo generall an influence upon the whole) upon the firſt clear information We did Our part for the eaſing of them, and therefore we paſſed, for the benefit of Our good Subjects of *Devon* and *Cornwall*, an Act againſt diverſe Incroachments and Oppreſſions in the Stannary Courts.

And We were ſo confident this way to win the hearts and affections of all Our good Subjects, and that both Our Houſes of Parliament would at laſt find a time to give too, that We made their Asking the onely Rule to Our Grants, and parted with any thing they deſired Vs to relinquiſh: So in the Preamble to the Bill of Tunnage and Poundage, We parted with Our title of impoſing, a Power adjudged good, and exerciſed by Our Anceſtours, and though diſputed, never reſolved againſt by Judgement in Parliament;

So in the Act for regulating the Office of Clerk of the Market, becauſe the undue execution thereof had been grievous to many of Our loving Subjects, We conſented that no Clerk of the Market of Our Houſe ſhall hereafter execute his Office in any part of Our Kingdome, but onely within the verge of Our Court, and granted the execution of that Office to the Majors and Bayliffs of Towns Corporate, and to the Lords of Liberties and Franchiſes, and to their Deputies; So, becauſe about the beginning of Our Reigne ſeverall Writs had iſſued out of Our Court of Chancery in the buſineſſe of Knighthood, and been tranſmitted with their Returns into Our Court of Exchequer, where the proceedings were not fit and warrantable, We were contented by the Act for the prevention of vexatious proceedings touching the Order of Knighthood, abſolutely to part with, and diſcharge a right and duty, as unqueſtionably due to Vs by the Law, as any ſervice We can challenge; So, (which is the higheſt inſtance of truſt that ever King gave his Subjects) upon Information that credit could not be obtained for ſo much money as was requiſite for the relief of Our Army, and People in the Northern parts, for preventing the imminent danger the Kingdome was in, and for ſupply of Our preſent and urgent occaſions, for fear the Parliament might be diſſolved before Juſtice ſhould be done upon Delinquents, publick grievances be redreſſed, a firm Peace between the two Nations of *England* and *Scotland* concluded, and before proviſion ſhould be made for the repayment of ſuch moneys as ſhould be ſo raiſed (though We knew what power We parted from and truſted Our Houſes with by ſo doing, and what might be the Conſequence of ſuch a truſt, if unfaithfully managed) We neglected all ſuch ſuſpicions, which all men now ſee deſerved not to be ſlighted, and We willingly and immediately

paſſed

paſſed that Act for the Continuance of this Parliament, being reſolved that it ſhould not be Our fault if all theſe particulars were not ſpeedily provided for, which ſeemed then to be the grounds of their deſire.

Let all the World now judge, what greater obligations of juſtice, favour, affection and truſt can a Prince lay upon his Subjects then We did upon both Our Houſes of Parliament by theſe Acts; and whether We did not in Our free Grace and Favour grant much more then had been asked of Vs by that Petition preſented to Vs by ſome Lords at *York*, in which was then thought to be contracted all that was grievous to Our people, and all that was juſt and gracious for Vs to do for them.

And in all the time in which theſe Acts were framing and paſſing, though Our own perſonall wants were notoriouſly known, and unkindly unprovided for, and themſelves had asked leave to look into and ſettle Our Revenue, which We conſented to, and therefore We might have expected ſome fruit of that pretended Care, We never preſſed them or made the leaſt overture to them for Our own ſupply, onely deſired them (and 'twas almoſt the onely thing We did deſire of them) that they would uſe all poſſible expedition in the buſineſſe of the Treaty, that the two Armies might be ſpeedily disbanded, and Our Subjects eaſed of that heavie burthen which in time would grow inſupportable, and waſte the whole Stock of the Kingdome; But We found the Faction We feared in the beginning, grew ſtill ſtronger, and nothing converted or reconciled by all thoſe Acts of Ours, which would have made any Nation happy; that whilſt We were buſie in providing for the publick, they were contriving particular advantages of Offices and places for themſelves; made uſe underhand of the former grievances of the Subject in things concerning Re-

ligion and Law, to change the Religion and Law of this Kingdome, labouring that neither any thing the Subject had ſuffered from the Crown might be forgotten, nor any ſatisfaction from the Crown to the Subject might be remembred: And therefore in ſtead of acknowledging Our great Juſtice, and ſingular favour in paſſing thoſe Acts, they infuſed into Our people that We paſſed them unwillingly, (whereas We never made the leaſt pauſe upon any of them but one, that for the High Commiſſion Court, and whether that was penned with that warineſſe and animadverſion, that there be not more determined by it, then the major part of both Houſes intended at the paſſing of it, let themſelves judge) and that We meant not to obſerve them; and grew ſo much confounded with the full meaſure of Our favour, that they would allow themſelves no ſecuritie of enjoying what We had freely given, but by taking away any power from Us of giving more; They muſt have a through alteration both in Church and State, or elſe they ſhould never enjoy the benefit of Reformation We had willingly made. Hereupon they oppoſe the disbanding of the Armies, and give all delayes to the *Scots* Treaty, though the Commiſſioners for that Nation very earneſtly preſſed the haſtening of it, and in plain Engliſh declare, *That they cannot yet ſpare them, that the ſonnes of Zeruiah were too ſtrong for them*, and finding more haſte to be made in the aſſerting the Civill Intereſts then they deſired, having a deſigne to engage this Kingdome into ſo vaſt a debt, that there might be no way of paying it but by the Lands of the Church, and leſt Our good Subjects might be too ſoon ſatisfied, they haſten on to their deſigne upon the Church, which they at firſt diſguiſed with a purpoſe onely of removing the Biſhops from their votes in the Lords Houſe.

Mr. Strode.

This Bill paſſed the Houſe of Commons, in the Houſe of

of Peers it endured ſeverall long, free debates, and in the end upon great and ſolemne deliberation was by the conſent of very much the Major part of that Houſe, abſolutely rejected. This was no ſooner done, but that Faction (glad of the miſcarriage of their former Bill) the paſſing whereof they knew would have ſatisfied many of thoſe, whom they hoped now further to ſeduce, produced a Bill to be tendred in the Houſe of Commons for the abolition of Biſhops out of the Church of England, root and branch (according to their firſt Reſolution, as *M. Pym* told a Member of the Lords Houſe by way of reproof, *That it was not enough to be againſt the Perſons of the Biſhops, if he were not againſt the Function*) and for extirpation of all Deans and Chapters, and reducing that admirable frame of government, and ſupport of learning into a Chaos of Confuſion, that out of it they might mould an Utopia, no ſix of them had, nor We believe yet hath agreed upon further then to deſtroy the preſent, and out of the goodly Revenue which the pious bountie and devotion of former Ages had been ſo long in raiſing for the encouragement and advancement of Learning and Religion, and which God hath bleſſed with ſo many eminent men whoſe learning and lives have advanced the Doctrine of the Proteſtant Religion, and many of them given their bodies to the fire, as a ſacrifice to that Truth and Religion, to erect Stipends to their own Clergie, and to raiſe eſtates to repair their own broken fortunes. And for the free paſſing of this Bill (which to this houre they could never tell what to make of) two Armies muſt be kept in the bowels of the Kingdome at fourſcore thouſand pounds a moneth charge to the Common-wealth for about this Bill the Houſe of Commons was ſo wholly taken up, that in ten weeks none or very little other buſineſſe could be thought of.

About

About this time or little before, after ſeverall intimations of Treaſons, Plots, and Conſpiracies by the Papiſts, of great proviſions of Arms by them, and training men under ground, and many other falſe reports, created, ſpread, and countenanced by themſelves, upon ſome generall apprehenſions of deſignes againſt them, a Proteſtation is made in the Houſe of Commons for ſome union and conſent amongſt themſelves to perform thoſe duties, which (if they had meant no more then they expreſſed) had been ſufficiently provided for by the Oaths they had already taken, and which their former duties obliged them to. Hereupon a Proteſtation is framed, and being put into ſuch words, as no honeſt man could believe himſelf obliged by it to any unlawfull Action, was voluntarily taken by all the Members of the Houſe of Commons, and preſently recommended to the Houſe of Lords, where it received the ſame Countenance, that is, was looked upon as containing nothing in it ſelf unlawfull, though ſome Members of that Houſe refuſed to take it, being voluntary and not impoſed by any lawfull Authoritie; then 'tis recommended to the Citie of London, and over all the Kingdome, by Order from the Houſe of Commons (a ſtrange, and unheard of uſurpation) to be taken by all Perſons: But within very few dayes upon conference amongſt themſelves, and with thoſe Clergie men who dayly ſolicite their unlawfull and unwarrantable deſignes with the people, they find they were by this Proteſtation ſo farre from having drawn people into their Combination, that in truth all men conceived that they were even engaged by it againſt their main deſigne, by promiſing to defend the true reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of England, &c. And thereupon ſome perſons of that Faction prevailed that after the Members of the Houſes had taken it, a Declaration was ſet

forth

forth by the Houſe of Commons, that by thoſe words, *The Doctrine of the Church of England*, was intended onely ſo farre as it was oppoſite to Popery and Popiſh Innovations, and that the words were not to be extended to the maintenance of the Diſcipline and Government, &c. And ſo under this explication and Declaration publiſhed onely by the Houſe of Commons, and never aſſented to by the Houſe of Peers, this Proteſtation was directed to be generally taken throughout *England*; and to that purpoſe a Bill is drawn, paſſed the Houſe of Commons, and ſent up to the Lords, who at the ſecond reading, finding many particulars in it unfit to be ſo ſeverely impoſed upon the Subjects, abſolutely rejected.

Upon this enſued a new and unheard of diſtemper in the Houſe of Commons, as if it had been great preſumption in the Houſe of Peers to refuſe any Bill ſent from them, and thereupon a Vote paſſed in the Houſe of Commons, *That that Houſe did conceive that the Proteſtation made by them, is fit to be taken by every perſon that is well affected in Religion, and to the good of the Commonwealth, and therefore doth Declare that what perſon ſoever ſhall not take the Proteſtation is unfit to bear Office in the Church or Commonwealth*, and ordered that the Knights, Citizens, and Burgeſſes ſhould ſend down to the ſeverall places for which they ſerve Copies of that Vote of the Houſe concerning the Proteſtation, and that thoſe Votes ſhould be printed.

Let all men judge, whether before that time from the beginning of Parliaments the Houſe of Commons had ever preſumed to trench ſo farre upon Our priviledge, to make a Declaration ſo like Law without Us; or upon the priviledge of the Lords, to make and publiſh ſuch a Declaration after they had rejected the Bill, and ſome of them refuſed to take the Proteſtation; or upon the Liberty of

the Subject, ſo farre to impoſe any ſuch thing upon them, without conſent of Parliament. Yet of this We took no notice, but preſſed ſtill the disbanding of the Armies, and interpoſed and quickened them in nothing elſe; which was again with all earneſtneſſe deſired by the Scots at Newcaſtle, and preſſed by their Commiſſioners at London.

But a new fright was now found to ſtartle the People, and to bring Vs into hatred or jealouſie with them: The generall rumours of Treaſons and Conſpiracies began to loſe credit with all men, who began to conſider what they felt more then what others feared; and therefore they had now found out a Treaſon indeed, even ready to be put in execution upon the whole Kingdome, the repreſentative body thereof, a Plot to bring up the whole armie out of the Northern parts to London. A ſtrange Plot indeed, which conſidering the conſtitution of that time, no man can believe Vs guiltie of, and though they made great uſe of it to the filling the minds of Our People with fears and apprehenſions, they ſeemed not then to charge Vs with any knowledge of, or privitie to it; what they have done ſince, all the world knows, notwithſtanding Our many Proteſtations in that point. And we cannot but ſay, that by thoſe Examinations of Colonell *Goring*, Sir *Jacob Aſhley*, and Sir *John Conyers*, and M. *Percies* letter, which is all the Evidence We have ſeen, and by which they ſeem principally to be guided, We cannot ſatisfie our own private Conſcience, that there was ever a Reſolution of bringing up the Armie to London, and upon the ſtricteſt examination We can make of that buſineſſe, We can find it to be no other then this;

Obſervation being made of the great Tumults about Weſtminſter, which ſeemed to threaten the ſafety of the Members of both Houſes, at leaſt of thoſe who were known

not

not to agree with the deſignes of that Faction We have before ſpoken of, and the manner of delivering Petitions by multitudes of People atteſted (or pretended to be ſo) by the hands of many thouſands againſt the known Laws and eſtabliſhed Government of the Kingdome, which yet ſeemed to receive ſome countenance, and to carry ſome authoritie, as inſtances of the affections of ſo many perſons; it fell into the thoughts of ſome Officers of the Army of known and publick affections to their Countrey, that a Petition of a modeſt and a dutifull nature from the whole Army for the compoſing and ſettling all grievances in the Church and State by Law, might for the reaſon of it prevail with the whole Houſe, and coming from ſuch a Body might confirm thoſe, who might be ſhaken with any fears of power or force by the Tumults: And with this Propoſition We being made acquainted, gave Our full approbation to it, taking great care that no circumſtances in the framing it, or delivering it, might be any blemiſh to the matter of it.

This We call God to witneſſe, as We have done before, was all We gave Our conſent unto, or which We believe was ever intended to be put in practice (what attempts other men made to ſeduce the affections of the Army from Us, is known to many.) If in the managery of this debate any raſh diſcourſes happened of bringing up the Army, it is evident whether they were propoſed in earneſt or no; they were never entertained and the whole matter laid aſide above two moneths before any diſcovery, ſo that that danger was never prevented by the power and wiſdome of Parliament: And for the Petition it ſelf which hath been ſo often preſſed againſt Us, as a ſpeciall Argument of Our Privitie to the bringing up the Army, after We have ſo fully and particularly anſwered every particular circumſtance of that Petition ſigned with *C. R.* We have herewith publiſhed a

true Copie of that Petition, that all Our good Subjects may ſee how juſtly We have been traduced, and judge when Petitions of all natures were ſo frequently and ſo willingly received, whether ſuch a Petition might not with modeſty & duty enough have been preſented unto them: And if in truth that deſire of bringing up the Army had been then believed, when it was firſt pretended to be diſcovered, which was about the middle of *May*, they would ſurely have thought it neceſſary to have disbanded that Army ſooner then *Auguſt*, which no preſſing of Ours, nor of Our *Scots* Subjects could perſwade them to do. And We are ſure Our Innocence in this matter would ſoon have appeared, if the large time to bring this buſineſſe to a Judiciall tryall had been made uſe of; if, contrary to all cuſtome, it had not been thought fit to publiſh depoſitions before the parties concerned had been heard to make their defence, or witneſſes croſſe-examined, though they attended above twelve moneths to do it; and if ſome men had not believed that their generall and violent expreſſions, affirming this to be a Plot equall to that of the Gunpowder treaſon, would ſooner be believed, if it were not publickly diſcuſſed, but left to every mans fancie to heighten according to his own inclinations; and had not feared that if the whole examinations taken (and not ſuch onely as they pleaſed to ſelect) had come to light, it would have appeared by the examination of M. *Goring*, (purpoſely ſuppreſt) with what intention that mention of bringing up the Army was made, with what earneſtneſſe it was oppoſed, and with what ſuddenneſſe it was deſerted; and many extenuations of, and many other contradictions to what is now publiſhed, would have appeard, and this impoſſible ſtratageme, with which they have ſo much diſturbed Our Subjects, and reproched Vs, could never have been made ſo much uſe of.

After

After all this readineſſe in Vs to do whatſoever they deſired of Vs, and patience in ſuffering them to do whatever they pleaſed to Vs, We gave them warning that if there were any more good Bills, which they deſired might paſſe for the benefit of Our Subjects, We wiſhed they might be made ready againſt ſuch a time, whē We reſolved according to Our promiſe to Our *Scots* Subjects (with which they were well acquainted) to repair into Our Kingdome of *Scotland*, to ſettle the unhappy differences there. Upon this We were earneſtly deſired by both Our Houſes of Parliament to defer Our journey thither, as well upon pretence of the danger, if both Armies were not firſt disbanded, as that they had many good Laws in readineſſe for the ſettling the differences here. We were by their intreaty perſwaded to deferre Our journey to a day agreed on by themſelves, aſſuring Our Self that they would think themſelves obliged againſt that time not onely to disband Our Armies, but ſo to prepare and digeſt the buſineſſe of Parliament, that We might have made a Seſſion before Our going: But that Malignant Faction was ſo prevalent, that the debate of the Biſhops Bill took up moſt of their time, ſo that neither any care was taken for the disbanding the Army, nor any thing done that had any reference to the publick benefit; and when the time of Our Stay was expired, and even the day come themſelves had appointed, a new addreſſe was made to Vs for a longer ſtay of fourteen dayes, becauſe the Treaty was not concluded, nor the Armies disbanded, which was the main ground of deferring it before. This ſute (which was the firſt We denied them) We could not grant, there being that neceſſity with reference to Our promiſe, and to the expectation of Our Subjects of *Scotland*, that it was not in Our power to ſatisfie them, as We informed both Houſes Our Self at a conference, and according to that neceſſi-

ty We undertook that journey, not doubting but that when We ſhould have diſpatched the affairs of that Kingdome, which We hoped ſpeedily to do, and both Our Houſes of Parliament ſhould have refreſhed themſelves in the Viſitation of thoſe, for whom they had ſo well provided by Our favour, We ſhould meet again with mutuall confidence one in another, and that it would be Our turn then to receive ſuch teſtimonies of that confidence and affection We had deſerved.

But the miſchievous and indefatigable Induſtry of that Malignant partie, which had before Our going interrupted that correſpondence, which We deſerved from Our People, had with no leſſe malice provided for Our reception at Our return. In ſtead of reducing buſineſſe to that head, that the diſtractions of the Kingdome might be compoſed by the due obſervation and execution of the Laws, We found things farre more out of order then We left them, and Our good Subjects more puzzled to know their duties: Orders had been made in the Houſe of Commons & publiſhed in derogation of the book of Common Prayer, and for ſuſpenſion of thoſe Laws in force which concerned the government of the Church; and though another Order of the Lords was likewiſe publiſhed according to Law, for the due obſervation of the Laws eſtabliſhed, and for ſuppreſſing thoſe diſorders, which were every day breaking out by faction of mean looſe perſons, againſt the divine Service appointed by Law, the Houſe of Commons took upon them publickly to declare againſt that Order, becauſe it was onely made with the conſent of eleaven Lords, and that nine other Lords did then diſſent from it, whereas in truth the ſaid Order was made in a full Houſe in *January* before, and only ordered then by that difference of number to be printed, after the Houſe of Commons had made (in a very

very thin House, and after it had been rejected by Vote) that illegall Order, for such Alteration in the Church; and if in truth it had been then made, and but by the ods of two voices, being in pursuance of the Law, all men will think it of much more validitie then any Order of the House of Commons against the Law, which in truth hath no Authoritie to make any Orders in businesse of that nature; and therefore the publishing that Order and Declaration of the ninth of *September*, must be confessed by all men, to be such a breach and violation of the Priviledge of the Peers House (besides the affront offered to Vs, and injurie to Our good Subjects, and to the Law by it) that before this Parliament was never heard of, and was an apparent evidence that they meant the whole managery of the Kingdome, and the Legislative power should be undertaken by the House of Commons, without the consent either of Vs, or Our Nobilitie; yet the execution of this Order was with great diligence and animositie pressed upon Our good Subjects, and many troubled and imprisoned for not submitting thereunto.

When they had made this breach upon the Ecclesiasticall State, they took care (under pretence of incouragement of Preaching) to erect Lectures in severall Parishes, and to commend such Lecturers as best suited with their designes, men of no Learning, no Conscience, but furious promoters of the most dangerous Innovations which were ever induced into any State, many of them having taken no Orders, yet recommended by Members of either House to Parishes, as to *Leusham* in *Kent*, and many other places; and when Mechanick persons have been brought before them for preaching in Churches, and confessed the same, the power of these Grand Reformers hath been so great, that they have been dismissed without punishment, hardly with

with reprehenſion. All perſons of learning, and eminency in Preaching, of ſober and virtuous Converſations, and great Examples in their lives, even ſuch as amongſt theſe men had been of greateſt eſtimation and ſuffered ſomewhat for them, were diſcountenanced, and ſuch men principally cheriſhed who boldly and ſeditiouſly preached againſt the Government of the Church, againſt the Book of Common Prayer, againſt Our Kingly Lawfull Power, and againſt Our Perſon, many of which were commended to (if not impoſed upon) Pariſhes, firſt by ſpeciall letters, and earneſt ſolicitations from the prime Leaders of this turbulent Faction, after by Orders, requiring ſuch Miniſters as would not accept their recommendation to attend and ſhew cauſe; All licence was given to thoſe lewd, ſeditious Pamphlets, which deſpiſed the Government both of Church and State, which laid any imputations or ſcorns upon Our Perſon or Office, and which filled the ears of all Our good Subjects with lies, and monſtrous diſcourſes, to make them believe all the ill of the Government, and Governours of Church and State; Books againſt the Book of Common Prayer, and the eſtabliſhed Laws of the Land ſuffered without reprehenſion to be dedicated to both Houſes of Parliament; whatſoever the rancour and venome of any infamous perſon could digeſt, publiſhed without controul, and nothing diſcountenanced and reproched but a dutifull regard of Vs, and Our Honour, and a ſober eſteem and application to the Laws of the Kingdome.

This was the condition we found at our return from Scotland, beſides a ſtrange groundleſſe apprehenſion of danger infuſed generally into the minds of Our good Subjects, as if ſome notable deſigne were in hand againſt the Parliament, againſt the City of London, againſt the whole Kingdome of *England*. Then fell out an accident, whileſt we

we were in *Scotland*, concerning the Marqueſſes of *Hamilton* and *Argyle*: Theſe two Lords, upon ſome information given to them, that there Perſons were in danger, upon a ſudden withdrew themſelves from the Parliament in *Scotland*, and for ſome few dayes removed out of *Edenbrough*. Whatever they had been informed, and whatever they ſuſpected, and the grounds of both were very fully examined by the Parliament there, their Perſons being of that quality and eſtimation in that Kingdome that they were ſure of Juſtice: upon the whole, themſelves and the Parliament were ſatisfied that the Information firſt given to them could not be made good to the proof of any deſigne to the danger of thoſe Lords, and the examinations of the whole matter ſent by Our direction to Our Parliament here. How (if all had been true that was imagined) this buſineſſe could ſo highly and nearly concern the Peace of this Kingdome, and the preſent ſafety of both Our Houſes of Parliament, We cannot imagine; yet upon the firſt report of it here, (which was the day before the firſt meeting after the receſſe) without ſtaying to heare the opinion of Our Parliament there, who uſed all diligence in the examination, or of Our Parliament here, ſuch ſtrange gloſſes and interpretations were made upon that accident (not without reflection upon Vs, and Our Honour) as if at the ſame time there had been ſuch a deſigne to have been executed here, as they had fancied to themſelves that to be, and a ſudden reſolution was taken, firſt by the Committee during the receſſe, after by the Houſes to have a Guard for the defence of *London*, *Weſtminſter*, and both Our Houſes of Parliament, which muſt needs make a great impreſſion in the minds of Our good Subjects, in a time when they were newly freed from the fears of two Armies, to be awaked with the apprehenſion of dangers, of which ſeeing no ground, they were to expect no end.

Matters being thus ſtated, and all poſſible skill being uſed by that Faction, and their Emiſſaries of the Clergy (who at the ſame time ſuch clamour was raiſed of the unlawfulneſſe that the Clergy ſhould meddle in temporall Affairs, were their chief Agents to derive their ſeditious directions to the People, and were all the week attending the doores of both Houſes to be imployed in their errands) to infuſe the moſt deſperate fears into the minds of all men that could be imagined, to be ſure that the memory of former bitterneſſe might not depart, they provide for Our entertainment againſt we ſhould come to *London*, to preſent Vs with a *Remonſtrance* (as they called it) *of the State of the Kingdome*; laying before Vs, and publiſhing to all the world, all the miſtakes, and all the misfortunes which had happened from Our firſt coming to the Crown, and before to that houre, forgetting the bleſſed condition (notwithſtanding the unhappy mixture) all Our Subjects had enjoyed in the benefit of Peace and Plenty under Vs, to the envy of Chriſtendome; objecting to Vs the Actions of ſome, and the thoughts of others, and reproching Vs with matters which indeed never entred into Our thoughts, nor to Our knowledge into the thoughts of any other; reviling Vs to the People, and complaining to Vs of the Houſe of Peers, (whoſe authority, intereſt and priviledge, was then as much ſlighted and deſpiſed, as Ours is ſince) and eaſily paſſing over thoſe ſingular Acts of Our Grace paſſed by Vs this Parliament, or aſcribing them to their own wiſdome in the procurement, they concluded againſt a Malignant party, and that they had no hope of ſettling the diſtractions of the Kingdome, for want of concurrence with the Houſe of Peers; and that concurrence was deſperate by reaſon of the prevalency of the Biſhops, and of the Recuſant Lords, into which number all thoſe Lords were caſt who preſumed to diſſent

diſſent from any propoſitions made by the Houſe of Commons. When this engine was prepared for the people by the prime Leaders of that deſperate Faction, it was preſented to the Houſe of Commons, and the greateſt induſtry and skill uſed that is imaginable, by private ſolicitations, threats, and promiſes to procure conſent that it might be paſſed by that Houſe, and after a long debate (longer then ever was known in Parliament, till three of the clock in the morning from ten the day before, when very many through wearineſſe and weakneſſe were forced to leave the Houſe, ſo that it looked (as was well ſaid) like the verdict of a ſtarved Jury) they carried it by eleaven voices, and ſhortly, within very few dayes after Our return (when We had been received with all poſſible expreſſions of joy by Our citie of London, which was publickly murmured againſt, and the chief advancers of that dutie and affection diſcountenanced, (as if they envied Us the Loyaltie of Our people) and when it was publickly ſaid in the Houſe of Commons upon ſome diſpute of a pretended breach of the Orders of the Houſe, *That their diſcipline ought to be ſevere, for the enemy was in view*, that Remonſtrance was preſented to Us at Our Court at Hampton Court by ſome Members of the Houſe of Commons, with a Petition (contracting the ſharp language in the Remonſtrance into leſſe room) amongſt other things, That we would concurre with Our people for depriving the Biſhops of their Votes in the Parliament (for which there was then no Bill paſſed both Houſes) and to imploy ſuch perſons about Us as Our Parliament might confide in. We received this ſtrange Petition and ſtranger Remonſtrance graciouſly from the hands of the Preſenters, promiſed them an Anſwer, and in the mean time deſired that the Remonſtrance might not be publiſhed to the people, the thing it ſelf and the printing any thing

of the like nature being never heard of by the direction of the Houſe of Commons till this Parliament, it being the firſt appeal to the people, and of a dangerous conſequence to Parliaments themſelves: But (as in other things neither Our deſires or Commands have been conſidered) without giving Us leiſure to anſwer either the one or the other, ſpeciall direction is given for the printing that Remonſtrance, and equall care taken for the publiſhing it in all places and parts of the Kingdome.

Having taken this care for the ſhaking and perplexing the minds of all men, the next work was to get ſuch a power into their hands as might govern and diſpoſe of thoſe affections. To this purpoſe they had from the beginning of the Parliament (by reaſon of ſome Complaints againſt the immoderate exerciſe of the Authoritie of the Lieutenants and their Deputies, in raiſing Coat and Conduct money and ſome exceſſes in them) ſeverall debates in the diminution of the Office it ſelf, but ſtill grounded upon the illegall preſſures uſed by them, & upon ſome words in the Commiſſion it ſelf, which (though of long uſage in very happy dayes) were conceived not agreeable to the Law; but they were ſo farre from ſuppoſing the Office it ſelf or the Commiſſion to be illegall, that both Houſes of Parliament had recommended two Lords to Us, and deſired Our Commiſſion to make them Lords Lieutenants of *Yorkſhire* and *Dorſetſhire*, the onely end ſeeming then to be that good and approved men ſhould be in theſe imployments and truſts: But at laſt they reſolved againſt the Office it ſelf, and would think of ſome other way to provide for the ſafetie of the Kingdome in that point. And in this they had a double end: Firſt to fright all perſons (Members of both Houſes who had been Lieutenants, and Deputy Lieutenants) to comply with them in their Votes,

leſt

leſt they ſhould be called in queſtion for the execution of thoſe Offices (a ſtratagem they had found to engage many perſons to their opinions, as Sheriffs for the collecting Shipmoney, and all other perſons, who in truth were or might be made obnoxious to their power) then, that by unſettling that whole buſineſſe of the *Militia* throughout the Kingdome, they might the more eaſily bring in their own power of governing it as they have ſince endeavoured to do; and thereupon they preſumed to bring in ſuch a Bill into the Houſe of Commons to place a Generall at Land, and an Admirall at Sea by Act of Parliament, with ſuch Power and Authoritie over the lives and fortunes of all Our Subjects as ſhould be lyable to no controul, nor to be queſtioned by any ſuperintendent hand, with a prepardon for whatſoever they ſhould do under colour of thoſe Offices; either of which Officers ſhould have been a much greater man then Our Self, and commanded in Our Kingdome above Us. The matter of which Bill, to ſhew their deſigne, is ſince digeſted into their new Generalls Commiſſion, and the pretended Ordinance to the Earl of *Warwick*. And all this was then pretended to be a matter of abſolute neceſſity for the preſervation of Us and Our Kingdome; but at that time it could procure no other credit then to be ſuffered to reſt in the Houſe, as an evidence of the libertie might be uſed in the preferring of Bills. They had by this time taken all the licence at their private Caballs to undervalue and vilifie Our Perſon and Our Power, and in publick to give way and Countenance to any ſcandals upon Us: Letters from the Major of *Plimouth* that the Rebels in *Ireland* call themſelves the Queens Armie, and pretend the Kings Authoritie for what they do; and ſtore of ſuch diſcourſes upon ſuch evidence is every week printed in the Journalls of the Houſe, which without doubt muſt be

of great Authority with Our people, who muſt conceive ſuch Informations to be not onely fully and clearly proved, but to be accepted and publiſhed upon very weighty reaſons, above the Conſideration of Our Honour and Safety.

And now they were to examine what notable Credit their Remonſtrance, and their other generall Infuſions had got with the people, and how ready they would be upon occaſions to venture themſelves at their direction: They had made themſelves ſo terrible in the Houſe of Commons, that by their threats, and their promiſes of places and preferments to ſeverall men, and by the abſence of many, they had gotten the major part, but in the Houſe of Lords their power was not the ſame; that muſt be wrought another way; yet there they had uſed all means to prevail upon the hopes and fears of ſuch who they thought might that way be dealt with, witneſſe among many other things of the ſame nature, that inſolent ſpeech of M. *Pim* to the Earl of *Dover, That if he looked for any preferment, he muſt comply with them in their wayes, and not hope to have it by ſerving Us.*

Shortly after their coming together upon the receſſe, a new Bill was preferred in the Houſe of Commons, for the taking away the votes of Biſhops out of the Houſe of Peers, which being once rejected before, ought not by the courſe and Order of Parliament to have been admitted again the ſame Seſſion: but that was eaſily overruled, and in the Houſe of Commons it did paſſe; many good men the more willingly concurring therein, upon hope that that Bill being once conſented to, the fury of that Faction which with ſo great violence purſued an abſolute deſtruction of the Eccleſiaſticall Government, would be abated, or that the rage being diſcerned they would loſe that ſtrength which ſupported them. But the Lords quickly found that the Ringleaders of that Faction had not ingenuity enough

to

to be compounded with, and therefore with them it was not like to find ſo eaſie a paſſage. Now their reſort was to the people, whom upon ſeverall occaſions they had trained down to *Weſtminſter* in great multitudes with ſwords and clubs, and had often ſent for them when any debate was like to be carried againſt them in either Houſe, the particulars whereof We are ready to prove.

Every man will conceive, We were in a great ſtrait to find Our Self ſo much diſappointed of that return, the conſciouſneſſe of Our own merit, and the many glorious profeſſions made by both Houſes, bid Vs to expect: We ſaw the Laws abſolutely trampled under feet, and a deſigne laid to ruine the Government of the Kingdome, and to deſtroy Vs and Our Poſterity: We ſaw this deſigne carried by a few men, whoſe hatred and malice to Our Perſon We found implacable, and their contempt of Vs and Our Authority ſo viſible and notorious, that they forbore not to expreſſe it in their mention of Vs in all Companies: We ſaw their Power and Intereſt to be ſo great, that they were able to miſlead very many honeſt men, and to countenance their Actions under the name of both Houſes of Parliament: We were reſolved that nothing they ſhould do within thoſe walls ſhould provoke Us, till time and the experience good men ſhould have of them ſhould diſcover their purpoſes; therefore We applyed Our Self onely to the Law, hoping that the inſolence and licentiouſneſſe of the people might by Our help be curbed by that Rule. The Tumults grew ſo notorious and ſo dangerous, that they threatned and aſſaulted the Members of both Houſes, whereupon the Houſe of Peers (which it ſeems the Lords preſent at the paſſing of one of their late Declarations, wherein they denie there having been any Tumults, had forgot) at a conference with the Houſe of Commons twice very

very earneſtly deſired that they would for the dignitie of Parliaments joyn with them in a Declaration for the ſuppreſſing ſuch Tumults; but the prevalency of that Faction was ſo great, that though complaint was made by Members in the Houſe of Commons, that they had been aſſaulted and evil intreated by thoſe People even at the doore of their Houſe, in ſtead of joyning with the Lords for the ſuppreſſing or puniſhing them, ſeverall ſpeeches were made in juſtification of them, & commending their Affections, ſaying, *They muſt not diſcourage their friends, this being a time they muſt make uſe of all their friends:* and M. *Pim* ſaying, *God forbid, that the Houſe of Commons ſhould proceed in any way to diſhearten people to obtain their juſt deſires in ſuch a way:* which he had good reaſon to ſay, himſelf and thoſe other perſons whom we afterwards accuſed of High Treaſon, having by great ſolicitation and encouragement cauſed thoſe multitudes to come down in that manner. The Lords having in vain tried this way, appoint (upon the advice of the Judges) that a Writ be directed to the Sheriff and Juſtices upon divers Statutes (which iſſued accordingly) to ſuppreſſe and hinder all tumultuous reſort; in obedience to which the Juſtices and other Miniſters appoint the Conſtables to attend about *Weſtminſter* to hinder that unlawfull conflux of people. This was no ſooner done, but the Conſtables and Juſtices of the Peace were ſent for by the Houſe of Commons, the ſetting ſuch a watch voted to be a Breach of Priviledge, and before any conference with the Lords, by whoſe direction that Legall Writ iſſued out, the watch diſcharged, and one of the Juſtices, for doing his duty according to that Writ, ſent to the Tower.

About the ſame time there was a tumultuous Aſſembly of Browniſts, Anabaptiſts, and other Sectaries called together by the ſound of a Bell into a place in *Southwark*, where the

the Arms and Magazine for that Borough were kept, the Conſtable knowing ſuch meetings to be unlawfull, and the conſequences of them (eſpecially in ſuch places) to be very dangerous, came amongſt them; he was no ſooner come, but he was reproched with words, beaten, and dragged in a very barbarous manner, inſomuch as he had hardly eſcaped from them with his life: complaint was made by him to the next Juſtices, and oath made of the truth of that complaint, whereupon a Writ was ſent to the Sheriff to impanell a Jury according to the Law for the examination, and finding of this Riot. This was complained of too; and the meeting (in how tumultuous and diſorderly a manner ſoever) pretended to be onely for the drawing of a Petition againſt Biſhops, and that the Conſtable was a friend to Biſhops, and came to croſſe them, and to hinder men from ſubſcribing that Petition. Hereupon an Order was made in the Houſe of Commons, and the Under-Sheriff of *Surrey* by it enjoyned, that he ſhould not ſuffer any proceedings to be made upon any inquiſition that might concern any perſons who met together to ſubſcribe a Petition to be preferred to that Houſe. What authority the Houſe of Commons had or have to ſend any ſuch Injunctions, We cannot conceive; yet by this any diſorderly perſons (let their intentions and demeanours be never ſo ſeditious) are above the reach of the Law and Juſtice, if they pleaſe to ſay they meet to prepare any Petition to the Houſe of Commons. And 'tis no wonder, if after all this care taken to remove all thoſe obſtacles the Law had put in the way to ſuch Tumults, all people took upon them to viſit Our Parliament in ſuch manner as they thought fit, and thereupon great multitudes of mutinous people every day reſorted to *Weſtminſter*, threatned to pull down the lodgings where divers of the Biſhops lay, aſſaulted ſome in their Coaches,

chaſed others with boats by water, laid violent hands on the Archbiſhop of *York* in his paſſing to the Houſe, and had he not been reſcued by force, it is probable they had murdered him; crying through the ſtreets, *Weſtminſter-Hall*, and between the two Houſes, *No Biſhops, no Biſhops, no Popiſh Lords*; and miſuſed the ſeverall Members of either Houſe, who, they were informed, favoured not their deſperate and ſeditious ends, proclaiming the names of ſeverall of the Peers, as *evil and rotten-hearted Lords*; attempting the defacing the Abbey at *Weſtminſter* with great violence, & in their return from thence made a ſtand before Our Gate at *Whitehall*, ſaid, *they would have no more Porters Lodge, but would ſpeak with the King when they pleaſed*, and uſed ſuch deſperate rebellious diſcourſe, that We had great reaſon to believe Our own Perſon, Our Royall Conſort, & Our Children to be in evident danger of violence; and therefore were compelled at Our great Charge to entertain a Guard for ſecuring Vs from that danger: and yet all this danger is ſo ſlighted, that We are told in the laſt Declaration, after We have ſo often urged it, *That it is a ſuggeſtion as falſe as the Father of lies can invent.*

Theſe licentious and unpuniſhed Tumults gave occaſion to the Biſhops (who could not repair to the Houſe without danger of their lives) to make that their Proteſtation, for the which they were forthwith accuſed of High Treaſon by the Houſe of Commons, and committed to the Tower by the Houſe of Peers, where they continued for the ſpace of foure Moneths at the leaſt. That ſmall Guard we had taken for Our neceſſary ſafety, and the reſort of ſome Officers (who attended both Our Houſes of Parliament for money due to them by Act of Parliament and upon the publick faith) to Our Court for Our defence againſt thoſe Tumults, was objected againſt Vs, and divers counterfeit

Letters

Letters were written, and ſenſeleſſe fears infuſed into the Citizens of *London*, that We had a Deſigne of Actuall violence upon that Citie, and thereupon they were drawn into Arms, and put upon their Guard againſt Vs; ſo that there was not onely no proviſion made for the ſuppreſſing of Tumults, but that proviſion the Law had made againſt them diſcountenanced and taken away, and We Our Self cenſured for taking ſo much ſtrength about Vs, as might for ſome time oppoſe ſuch force as was like to be offered to Our own Gates. What ſhould We do? We very well knew the Contrivers of all theſe miſchiefs, who had by their exceeding Induſtry and Malice wrought this diſtraction throughout the Kingdome, ſuch a defection of Allegiance in the Common people, ſuch a damp of Trade in the Citie, and ſo horrid a Confuſion in the Church, and all this to ſatisfie their own private ends, and Ambition; for themſelves know what overtures have been made by them, and with what importunitie, for Offices and Preferments, what great ſervices ſhould have been done for Vs, and what other undertakings were (even to have ſaved the life of the Earl of *Strafford*) if We would conferre ſuch Offices upon them: We were ſure We could make ſuch particular proofs againſt them of a ſolemn Combination entred into by them for altering the Government of the Church and State; of their deſigning Offices to themſelves and other men; of their ſoliciting and drawing down the Tumults to *Weſtminſter*, and of their bidding the people in the height of their rage and fury to go to *Whitehall*; of their ſcornfull and odious mention of Our Perſon, and their Deſigne of getting Our Sonne the Prince into their hands; of their treating with forein Power to aſſiſt them, if they ſhould fail in their enterprizes: Yet We ſaw too that their Intereſt and Reputation was ſo great with

many of both Houſes of Parliament, their Power ſo abſolute with a multitude of Browniſts, Anabaptiſts, and other Sectaries about *London*, who were ready to appear in a bodie at their Command, that it would be a hard matter to proceed againſt them.

In this ſtrait We reſolved to do Our part in both, to give Our People a clear ſatisfaction of Our upright intentions to the publick, whereby they ſhould find their happineſſe did not at all depend on ſuch Inſtruments; & to proceed againſt the Perſons of the other in a Legall way, that all the world might ſee what Ambition, Malice, and Sedition had been hid under the vizard of Conſcience and Religion. Hereupon We prepared an Anſwer to the Remonſtrance the Houſe of Commons had before publiſhed to the People of the State of the Kingdome, wherein without taking notice of the uncomely Language in, and the Circumſtances of that Remonſtrance, We declared with as gracious and full expreſſions as We could make, Our earneſt Reſolutions for the maintenance of the true Proteſtant Religion, the Libertie and Propertie of the Subject, and the Law of the Land, and made no leſſe gracious offers to conſent to any Act that ſhould be offered for the eaſe of tender Conſciences in matters indifferent, and very earneſtly deſired that the ſame might be provided, and whatever elſe ſhould be thought neceſſary for the Peace and Securitie of Our People, and then that We might likewiſe manifeſt the Actions of that Malignant Partie, which had done ſo much miſchief, and intended ſo much more, We reſolved to accuſe the Lord *Kimbolton*, M. *Hollis*, M. *Pim*, M. *Hampden*, and M. *Strode* (who had ſo maliciouſly contrived the ruine of Our Self and the eſtabliſhed Government of this Church and Kingdome) and Sir Arthur *Haſlerigge* (who had been made their Inſtrument to obey & execute

cute their bold and wild Deſignes) of high Treaſon, as We had great reaſon to do, hoping that the duty due to Vs, and the obligations We had put upon Our People this Parliament, would never ſuffer the Intereſt and Reputation of theſe men to be laid in the Scale and to overweigh Our Regall Authoritie, and the Law of the Land, but that We ſhould have found a way open to a fair and legall Tryall of them, which was all We deſired.

How Our proceedings was in that buſineſſe and Our managery of it, We have truly and at large ſet forth in Our Anſwer to the Declaration of both Houſes of the 19. of *May*; That what We did firſt in acquainting the Houſe of Commons with Our Accuſation by Our Serjeant at Arms, was in correſpondence and out of regard to that Houſe, that We might rather have them delivered to the hands of Juſtice by them, then apprehend them by an ordinary Miniſter of Juſtice, which We were and are aſſured, what ever Doctrine is preached to the contrary, We might well have done in the Caſe of Treaſon, otherwiſe that Maxime in the Law, acknowledged in a Petition of both Houſes to Vs in the beginning of Our Reigne in the caſe of the Earl of *Arundell*, That in caſe of Treaſon, Felony, and breach of Peace, Priviledge of Parliament doth not extend, is of no ſignification. The words are, *They find it an undoubted Right and conſtant Priviledge of Parliament, that no Member of Parliament (ſitting the Parliament or within the uſuall times of Priviledge of Parliament) is to be impriſoned or reſtrained, without Sentence or Order of the Houſe, unleſſe it be for Treaſon, Felony, or for refuſing to give Sureties for the Peace.* In thoſe caſes 'twas then thought a Member of either Houſe was not to be diſtinguiſhed from another Subject. And why We might not as well have expected that upon Our Articles (not ſo generall as a mere verball Accuſation) of high Treaſon,

either Houſe would have committed their ſeverall Members, as they had done ſo many this Parliament, and about that time twelve together (upon a confeſſed ground, which every man there who knew what Treaſon was knew that fact to be none) merely becauſe they were accuſed; and as the Houſe of Peers had formerly done a Member of that Houſe (the Earl of *Briſtol*) accuſed in the ſame manner, moſt of the good Lords being then Judges, We neither could then, nor can yet underſtand: That Our coming to the Houſe was to prevent that ſhedding of blood which in all probability was like to follow that Order made the night before for reſiſting all ſuch Officers who endeavoured (upon how legall warrant ſoever) to arreſt any Members of either Houſe (an Order much more unjuſtifiable by any rule of Law and Juſtice, by which Orders or Acts are to be examined, then any thing We have done, or any body by Our Authority) That Our purpoſe was no other but to acquaint that Houſe with the matter of Our Accuſation, to deſire their Perſons might be ſecured, and without any thought of the leaſt violation of their Priviledges. This is that which We did. Examine now their part, and their Progreſſe ſince, and then judge whoſe Priviledges have been invaded, and with how good a mind to the Commonwealth they have proceeded.

We were no ſooner gone, but the Houſe adjourned it ſelf with ſome unuſuall expreſſions of offence, and We were ſpeedily informed that ſome Reports and Scandalls were raiſed againſt Vs in Our City of *London*, that We had offered violence to Our Houſe of Commons, came thither with force to murder ſeverall Members, and uſed threatning ſpeeches there againſt Our Parliament, and that this was but a Preface to an attempt We meant to make againſt and upon the City. Whereupon We reſolved the next day to

go

go to the Guildhall, & to ſhew the great confidence We had in the Affections of Our ſaid City (which We expected ſhould have begot a proportionable confidence from them in Vs) We went attended with very few of Our own Servants, and then in the preſence of the Lord Major, the Aldermen, and a very great Aſſembly of the chief Citizens and others, We made them a full Narration of what We had done the day before, and aſſured them that We intended no proceedings, but ſuch as were moſt agreeable to the Law of the Land, and the priviledge of Parliament. This Demeanour of Ours We thought would have given ſatisfaction to all Our loving Subjects, that if in truth We had erred in the form of Our proceedings, yet Our intentions were full of Juſtice and regard to the generall Law of the Land, from which We ſhall never willingly ſwerve. But inſtead of any application to inform Our Judgement, wherein We had erred, and how We were to proceed, both Our Houſes of Parliament under the Title of Committees adjourned themſelves to the Guild-hall, and afterwards to Grocers-hall; the Perſons accuſed remove themſelves into the City, as to a Sanctuary, and there manage and contrive buſineſſes to their own ends: They cauſe Diſcourſes to be publiſhed, and infuſions to be made of incredible danger to the City and Kingdome by that Our coming to the Houſe: an Alaram was given to the City in the dead time of the night, that We were coming with Horſe and Foot thither, and thereupon the whole City put in Arms: And hoever the envy ſeemed to be caſt upon the Deſignes of the Papiſts, mention was onely made of Actions of Our own. Their ſeditious Preachers and Agents are by them and their ſpeciall and particular directions ſent into the ſeverall Counties to infuſe thoſe fears and jealouſies into the minds of Our good Subjects, with Petitions ready

drawn

drawn by them for the People to ſigne, which were yet many times by them changed three or foure times before the delivery upon accidents and occurrences of either or both Houſes. And when many of Our poore deceived People of Our ſeverall Counties have come to Our City of *London* with a Petition ſo framed, altered, and ſigned as aforeſaid, that Petition hath been ſuppreſſed, and a new one ready drawn hath been put into their hands, after their coming to Town, (inſomuch as few of the company have known what they petitioned for) & hath been by them preſented to one or both Our Houſes of Parliament, as that of *Bedfordſhire* and *Buckinghamſhire*, witneſſe thoſe Petitions; and amongſt the reſt that of *Hartfordſhire*, which took notice of matters agreed on, or diſſented from the night before the delivery, which was hardly time enough to get ſo many thouſand hands, and to travel to *London* in that Errand. The accuſed Members, to ſhew how much they were above Vs, and the reach of the Law, march with a Guard of Armed men to the place where the Committee ſat, ſit with them, and govern thoſe Counſels. Firſt they procure a Declaration to be ſet forth and printed from the Committee (without being reported to the Houſe, contrary to all Cuſtome and Priviledge of Parliament, and againſt the Law it ſelf) with very ſtrange expreſſions of Our Carriage, and upon the matter requiring all People to aſſiſt them. This they cauſe to be ſent into the City to the Common Councell, which by the undue practices of Captain *Venne*, and M^r. *Fulkes*, ſince made Alderman for his good ſervice, (their principall Agents) they had cauſed to be altered by putting out the graveſt and moſt ſubſtantiall Citizens, and taking in Perſons of deſperate fortunes and opinions, who they knew would concurre with them in their more deſperate Actions: (the ſame Deſigne and the ſame way purſued

to

to make the City of *London* at their diſpoſall, as had been practiſed in the Houſe of Commons to work upon the whole Kingdome) and with this Common Councell correſpondence is kept for the ſetting of unuſuall Watches, placing of Guards in ſeverall places of the City, as if ſome deſperate attempt and aſſault were to be made upon the whole City by Vs, who were known ſcarce to have a Guard ſtrong enough to preſerve Our own Houſe from violence. A Commander is appointed under the title of Serjant Major Generall; and as if all men were now by their new Proteſtation made Judges of the Priviledges of Parliament, and the breaches thereof, and abſolved from all rules of Obedience, ſpeciall proviſion is made, and publick direction is given for drawing down the Trainbands of Our City of *London* to *Weſtminſter* on a day appointed to guard, and bring in triumph the Perſons accuſed of high Treaſon, as ſuch worthy Patriots, that the Common-wealth it ſelf could not ſubſiſt, but with reference to them; who in their Diſcourſes, and by their Meſſages to their Confederates expreſſed the greateſt ſcorn of, and the moſt treaſonable reproches againſt Vs, that can be imagined.

When We underſtood this horrid preparation made againſt Us, the Power it was evident theſe Perſons had to do hurt, and the malice We knew they bore againſt Our Perſon (which We had too great reaſon to fear they intended to ſeiſe) We reſolved to yield for the preſent to this Storm, and ſo the day before their coming to *Weſtminſter*, We withdrew Our Perſon, with Our Royall Conſort, and Our Children to Our Houſe at *Hampton Court*, and the rather leſt the Courage and Indignation of ſome of Our good Subjects might (how weakly ſoever, yet with the effuſion of bloud) have oppoſed that great ſcorn intended Vs; and believing that poſſibly by Our remo-

ving with all ſuch Perſons whoſe preſence was excepted againſt, and diſcharging that ſmall Guard which the Tumults had forced Vs to take for Our ſafety, and which was urged as an argument of danger, and ground of the generall fears, might at leaſt leſſen their appearance the next day: But theſe powerfull Perſons would by no means conceal their triumph over Vs, but the next day are guarded from their Reſidence in the City with multitudes of armed men, and Ammunition, in a Hoſtile and Warlike manner to *Weſtminſter*. The ſame care and induſtrie was uſed to provoke and incenſe Our Mariners, Maſters of Ships, and other Seamen, who were ſolicited by the Agents for the accuſed Perſons, and by their ſpeciall direction to expreſſe their affection likewiſe to the Cauſe in hand. And thereupon near one hundred Lighters, and Long-boats were ſet out by water, laden with Sacres, murdering Pieces, and other Ammunition dreſſed up with Maſtclothes, and Streamers, as ready for fight. And in this Array theſe men by water, and the Souldiers by land cryed out as they paſſed by, that they would thus protect and defend thoſe Worthy Gentlemen, whom We had accuſed of High Treaſon, and as they paſſed by Our windows at *Whitehall*, skornfully asked *What was become of Vs, whither We were gone?* In this Equipage they came to both Houſes, where 'tis no wonder they have been ſince able to govern, having given ſuch teſtimony of their power both by land and water. Let all the world judge by what Law this Army was raiſed, and whether any Act of Ours againſt thoſe Perſons was as unwarrantable as theſe proceedings.

We bore all this, being ſo much amazed at theſe diſtractions, that We could not eaſily find what colour the malice of theſe men had found out thus to outface Vs, not yet conceiving We had broke any Priviledge, or that the

caſuall

caſuall breaking of Priviledge could have produced ſuch prodigious diſtempers: But We were no ſooner advertiſed where Our miſtaking was, but without recrimination or complaining of the Injuries againſt Our Self, We ſent to both Houſes on the twelfth and fourteenth of *January* by Meſſage, that in Our proceeding againſt thoſe perſons We had not the leaſt intimation of violating their Priviledges, which We would be willing to aſſert by any reaſonable way We ſhould be adviſed; that We would wave Our former proceedings againſt them, and when the minds of men ſhould be compoſed, would proceed in an unqueſtionable way; in the mean time deſired all jealouſies might be laid aſide, and application be made to the publick and preſſing affairs, eſpecially to thoſe of *Ireland*, which cried for the utmoſt of Our aſſiſtance. But it concerned thoſe perſons by no means to ſuffer ſuch a compoſition: If theſe fears and jealouſies were not kept up, and inflamed in the People, and the diſtractions heightened, they knew they ſhould not onely be diſappointed of the Places, Offices, Honours, and Employments they had promiſed themſelves, but be expoſed to the juſtice of the Law, and juſt hatred of all good men. Therefore the buſineſſe of both Kingdomes was not conſiderable to the Intereſts of the ſix Members, who would be thought the Pillars both of Church and State. They had now found a danger nearer hand then *Ireland*, and an Army raiſed by Vs in one night at Kingſtone upon Thames: and upon ſome extravagant information, pretended to be given to a Committee, (though ſome of their pretended witneſſes publickly in the Houſe diſavowed any ſuch teſtimonie) they procured an Order to be framed, and though before the publiſhing of it they had full and clear Evidence to the contrary by Perſons come immediately from the place, and teſtifying it to be moſt quiet and

peaceable, they yet had power to procure that Order to be publiſhed on the thirteenth of *January* (the next day after they had received ſo gracious a Meſſage from Vs) declaring that the Lord *Digby* and Colonel *Lunsford* (the former of which was in the Town onely with a Coach and ſix horſes, the other onely attended by his Servant, and hath been ſince earneſtly preſſed by the Serjeant of the Houſe of Commons (in whoſe cuſtodie he was) to accuſe the Lord *Digby*, with promiſes that thereby himſelf ſhould be diſcharged) had gathered Troops of Horſe, and appeared in a warlike manner at *Kingſtone* upon *Thames* (being within a mile of Our Court) to the terrour and affrightment of Our good Subjects, and to the diſturbance of the publick Weal of the Kingdome: And therefore it was ordered that the Sheriff and Juſtices of the Peace ſhould, with the aſſiſtance of the Trained bands, ſuppreſſe ſuch Aſſemblies, &c. And this way they found out to draw that County to affront Vs, and ſent multitudes of mean People, under pretence of petitioning Vs, to ſhew Vs how unſecure Our Reſidence was like to be there too, and ſo in a ſhort time compelled Vs, Our Royall Conſort, and Our Children to remove to Our Caſtle at *Windſor*. They proceed then by a cloſe Committee (a thing ſcarce heard of till this Parliament, and of dangerous Conſequence to the fame and reputation of all men) to examine ſuch mean, unknown perſons as they had by threats and promiſes ſolicited to that purpoſe, concerning the Circumſtances of Our coming to the Houſe, exhibiting bold and malicious Interrogatories and Queſtions concerning Our Self, and upon ſuch wild Informations of deſperate Perſons, contrary to the known truth, and concealing other examinations which they had taken, and by which the contrary to what they would have the People believe would have appeared, particularly that

very

very full examination of Captain *Aſhley*, wherein Our publick and peremptory Commands againſt all manner of violence (though provoked) are ſufficiently manifeſted, they procured an Infamous Declaration to be publiſhed by the Houſe of Commons (for the Houſe of Peers could not be yet prevailed with to joyn in thoſe extravagancies) on the ſeventeenth of *January*, mentioning Our coming to the Houſe, and ſome rude expreſſions of ſome Perſons (who if there were any ſuch Perſons there, We are moſt confident they were not of Our Train) and would inferre from ſome mens calling for the Word at Our coming out of the Houſe (which is a form uſed in Our Court, that thoſe of Our Train who are before may know when and whither they are to go) that We had a purpoſe to have fallen upon the Houſe of Commons, and to have cut all their throats, and do therefore Declare, That Our coming to the Houſe was a trayterous deſigne againſt the King and Parliament; That Our Proclamation, iſſued out for the Apprehenſion of them, was falſe, ſcandalous, and illegall; That it was lawfull for all men to harbour them, and that whoſoever did ſo ſhould be under the Protection and Priviledge of Parliament, with many other expreſſions of, and aſperſions upon Vs, which they hoped would render Vs odious to Our good Subjects, and force Vs for Our Safety to ſubmit to ſuch unreaſonable Propoſitions which amongſt themſelves they had provided to be offered to Us, or provoke Vs to ſuch Actions as might give them ſome advantage. To keep the People in a continuall Alaram and apprehenſion of danger, few dayes paſſed without ſome pretended Diſcovery, by Sr. *Walter Earl*, or other quick-ſighted men, of ſome Treaſon or Plot againſt the Parliament, the Citie, or the Kingdome; and upon every light and impoſſible information, many of Our Subjects ſent for out of ſeverall Counties,

who after chargeable Attendance were diſmiſſed without any reparation or reprehenſion. One day the Tower of *London* is in danger to be taken, and Information given that great multitudes, at leaſt a hundred, had that day reſorted to viſit a Prieſt, then a Priſoner there by Order of the Lords, and that at the time of the information above fifty or threeſcore were then there, and a Warder diſpatched of purpoſe to give that notice: upon enquiry, but foure Perſons were then found to be there, and but eight all that day, who had viſited that Prieſt. Another day a Taylour in a ditch, in the open fields, over-heares two Paſſengers to plot the death of M. *Pim*, and of many other Members of both Houſes. Then libellous Letters found in the ſtreets without names (probably contrived by themſelves, and by their power publiſhed, printed, and entred in their Journalls) and intimations given of the Papiſts training under ground, and of notable proviſion of Ammunition in Houſes, where, upon examination, a ſingle Sword, and a Bow and Arrows are found: A deſigne of the Inhabitants of *Covent-garden* to murther the Citie of *London*; News from *France*, *Italie*, *Spain*, and *Denmark*, of Armies ready to come for *England*, with infinite ſuch ridiculous Diſcourſes, which are not onely ſuffered and directed to be printed, but ſuch countenance and credit given to them, that thereupon Guards muſt be doubled, correſpondencies and letters interrupted and broken open, even of and to forein Miniſters of State and Embaſſadours, to the ſcandall of the Nation, and againſt the Laws of Society and civill Converſation; a Committee appointed for Information, where liberty hath been taken, without any accuſatiõ or complaint extent, to examine the diſcourſes paſſed at meals and entertainmenas, what words ſuch a man ſpoke, and ſuch other monſtrous things, as in a ſhort time will render life it ſelf unplea-

unpleasant, and make every Room and every Table a bait to betray men, and to bring them to ruine and destruction; insomuch as persons have been sent and imployed by Members of that Committee, on purpose to the tables of Persons of Honour and Qualitie, to inquire, observe, and inform what language and freedome was there used, whilst these Worthy accused Members took the libertie to themselves in all their private meetings, and by their letters, to deprave and slander Our Person, to contrive the alteration of the Government of the Church and State, to treat with forein Power to assist them as soon as their Designes should be ripe, to labour by promises and threats to bring the severall Members of either House to their Opinion, and to raise scandalls upon, and to plot danger and ruine for those who were of another opinion.

And having now by these Acts disquieted and distracted the People abroad, and made them fit to receive any impressions from them, they proceed to work upon the Members of both Houses with infinite Industry and Applications, that they might be able to get the reputation of consent from them, to encourage and set the People a work, if We refused to consent with them. They had removed as many Members from them of a contrary opinion as they could, and had used all means to get men who would be disposed by them into their rooms. If they found any such Lord, who had not a name in their List of the good Lords, were like to have any influence upon a place where an Election was to be, presently an Order was conceived and published that no Letters from any Nobleman ought to be written in such cases, and if written to be neglected; but would by no means consent that this Order should conclude those of the House of Commons, lest Mr. *Pim*, or any of those blessed Members might not write in the behalf of the

Common-

Commonwealth, for a Worthy Gentleman. If any Elections were queſtioned, whereby they were like to loſe a man at their diſpoſall, ſuch buſineſſes and queſtions were of too private a nature to interrupt their proceedings; ſo neither the Election of *Newcaſtle*, *Warwick*, *Windſor*, and very many other places, for whom Perſons ſerve without and againſt the conſent of the Burroughs for whom they have got themſelves returned or admitted, can be heard or conſidered. If the Election of any ſuch Perſons hath been heard at the Committee, and they Voted out of the Houſe, as unduly choſen or returned, they will by no means ſuffer ſuch a Report to be made, leſt a good Member ſhould be loſt, as in the caſe of M. *Nicholls* (M. *Pims* Nephew) and others. Are they concerned in the contrary, and is any man returned & admitted whom they would be rid of, and againſt whom the leaſt pretence is made? ſtraight a day is appointed, no buſineſſe ſo great as fit to be a cauſe to keep a Worthy Member from the ſervice of his Countie; this is the caſe of *Andover* and other places. They rid themſelves of thoſe (how juſtly ſoever elected) whoſe opinions are not ſuitable, nor their diſpoſitions weak and guilty enough to be wrought upon: Their next Conqueſt muſt be of thoſe whom they could under any generall Vote conclude to be obnoxious to the juſtice (and ſo to be within the mercy) of the Parliament; to this purpoſe their terrible Votes (which they keep as Rods over them, having never proceeded againſt any) againſt all thoſe Lords who had concurred in ſuch an Order at the Councel Table, or ſuch a Cenſure in the Starre Chamber; againſt all Lords, Lieutenants, and their Deputies, who had raiſed Coat and Conduct money; againſt all Sheriffs, who had levyed Shipmoney; againſt all Lords and other who had been concerned in, or received profit by any Monopoly, or illegall Pattent;

Patent, in a word, againſt all ſuch who had meddled in any thing which their Interpretation would call grievous to the Subject, brought all Perſons of either Houſe, who had guilt enough to doubt themſelves, or want of Spirit enough to fear them, either to be abſent, or ſilent, or to complie with them; And if any man had the Courage to conſider the ſingle buſineſſe juſtly, and by it ſelf, they were ſtraight making an Inquiſition into his whole life, and preparing ſomething againſt him, for matters of which their Favourers were equally guilty, and declared publickly, That what diſſervice ſoever any man had done formerly, if his preſent Actions were ſuch as brought benefit to the Commonwealth, he ought not to be queſtioned for what was paſt, but cheriſhed and protected. They had ſeverall baits to catch and betray other men: Thoſe who had been from the beginning deceived by them, and complied with them in their Paſſion, and been ſubtilly involved in ſome of their private Councels, they perſwaded that they were ſo farre in, there was no retyring, that We would never forget the diſſervice they had done Vs, and therefore that there was no way to ſafety for themſelves, but by weakning Vs, and putting themſelves into ſuch a condition as it ſhould not be in Our Power to ſuppreſſe them: To thoſe who had publick thoughts about them, and deſired the eſtabliſhment of right equally between Vs and Our Subjects, and thought that right and favour they had obtained from Vs this Parliament could never be enjoyed by them with that Luſtre and Securitie, if the power from which they received it were oppreſſed, or rendred of leſſe veneration, they ſeemed abundantly ſatisfied with thoſe Acts We had paſſed, that they had no further aim then to enjoy thoſe, but that they had upon Our unwilling paſſing thoſe Acts (which all the world knows to be an untruth moſt maliciouſly framed)

med) great reaſon to fear We meant not to obſerve them, when in truth We had by the Bill for the Trienniall Parliament put Our Self, and Our Poſteritie (which We were willing to do) out of any poſſibilitie of deſtroying or not obſerving thoſe good Laws: To thoſe who were deſirous to give that ſatisfaction to weak Conſciences, that they might be eaſed of unneceſſary Ceremonies, yet were ſcandalized at the profane and odious licence which the rabble of Browniſts, Anabaptiſts, and other Sectaries took to themſelves of deſpiſing and reviling the Book of Common Prayer, of ſuffering Mechanick ignorant fellows to undertake publickly, even in Churches, to preach and expound the Scripture, they ſeemed no leſſe to be diſquieted at that diſorder, but alledge that all reconciliation and union was to be embraced, and purſued againſt the common Enemie, the Papiſt (from whom the danger was principally to be feared) and when a perfect victorie was obtained againſt them, they ſhould eaſily bring the other poore, harmleſſe Creatures to Conformitie: Thoſe who out of lazineſſe, and vulgar ſpiritedneſſe were apt to complie with that Part, which was at laſt likely to prevail, they informed and aſſured confidently that they had thoſe about Vs, who would at laſt perſwade Vs to yield to all they demanded, and that all Places and Preferments ſhould attend their directions, and be diſpoſed by them, and that all ſuch who oppoſed them, ſhould be inevitably deſtroyed: Thoſe whom neither their skill nor importunity, their threats nor their promiſes could prevail with to comply in their bad wayes, they proſcribed as a Malignant Party, and having caſt all the aſperſions upon them folly and madneſſe could deviſe, expoſed them to be torn in pieces by the People. And having thus diſpoſed themſelves, and perplexed the People, they proceed to laying that

foundation

foundation of Greatneſſe and Power to themſelves, they had from the beginning contrived, and as if all the Pillars, upon which the Peace, and Happineſſe, and Being of this Kingdome was founded, were now ſhaken by the attempt againſt thoſe ſix innocent Perſons, and that all Our power was therefore to be transferred into other hands, they cauſe the matter of the bill formerly exhibited in *October* before, to be again revived; and now all the Forts, and Caſtles of the Kingdomes, and the whole Militia muſt be put into ſuch hands, as they might confide in. A Garriſon muſt be put into Our Town of *Hull*, and Sr *John Hotham* appointed Governour of it, to whom the Major of *York* is ordered to diſpoſe two thouſand pounds out of the Polemoney, which was to pay the Arrears due to that County for Billet, and the great debt to Our Subjects of Scotland: And when the Major and principall Aldermen of *Hull* refuſe to receive that Garriſon, and urge the Petition of Right, that they may not be forced to billet thoſe Souldiers, they are ſent for to the Houſe of Commons, and there kept in a tedious and chargeable Attendance, till the Garriſon be taken in, being ſent for to no other purpoſe. Our own Magazine muſt be managed and diſpoſed by their diſcretion. The Towre of *London* muſt be put into their hands, and a Perſon againſt whom malice it ſelf could not find the leaſt accuſation muſt be removed, for no other reaſon, but becauſe We had a good opinion of him. Sr *John Byron.*

They who are the ſtricteſt in the cenſure of Us, and of Our eaſineſſe, will find upon this State of things, that We had enough to do, and that there was much difficulty to reſolve. We will never deny that Our extreme tenderneſſe of the Peace of the Kingdome, and Our great grief of heart to ſee Our good Subjects miſled in their duty and affection, begat more of Our Compaſſion and Pity then of Our Anger

and Indignation, ſo that we were more awake to the ſenſe of the calamity and miſery which in all probability was like to befall them, then of Our own Honour and Dignity, and therefore without expreſſing the leaſt reſentment of all the ſcorns and injuries put upon Vs, and to ſhew how much Our Soul was poſſeſſed with the care of Our People, We ſent a Meſſage to both Our Houſes of Parliament from *Windſor*, on the 20. of *January*, deſiring them, for the compoſing the miſerable Diſtractions of the Kingdome, to enter ſpeedily into a ſerious Conſideration of all particulars, as well thoſe which might concern their Priviledges, their Liberty and their Property, the ſecuring the true Religion, and the ſettling of Ceremonies, as thoſe of Our juſt Regall Authority and Revenue, that ſo both We and they might make a clear judgement of them, and We might make it appear how farre We were from giving grounds for thoſe Fears and Jealouſies, by exceeding the examples of the moſt indulgent Princes in Our Acts of Grace and Favour to Our People. No body will blame Vs, if We expected at leaſt ſuch an Anſwer as might bring Vs and Our Houſes of Parliament to an iſſue, that We might temperately debate what was to be done: But they who well knew the nature of their own Demands, and what they meant to inſiſt upon, would by no means that things ſhould be brought into ſo little room, or diſcover the particulars of their deſires, till they ſaw what ſtrength they were like to have to ſecond thoſe deſires: Therefore a new Adjournment is made to *Grocers Hall*, to conſult of evils and remedies, ſeverall Petitions framed and contrived by theſe Perſons themſelves, are ſent into the ſeverall Counties, and Multitudes of People reſort every day to both Houſes with Petitions, avowing the Fears and Jealouſies theſe men had infuſed into them, and deſiring to have the Kingdome put into a poſture

ſture of Defence, and declaring their ſtout Reſolutions to maintain the Priviledge of Parliament.

In this triumph, they vouchſafe to Petition Vs to proceed againſt the Members accuſed, or elſe that they might be publickly quit. We were reſolved to give them no more advantage upon breach of Priviledge, and therefore deſired to be informed which way We were to proceed, and whether We might preferre indictments againſt them at the Common Law: We were anſwered, That no proceeding ſhould be againſt them without conſent of that Houſe of which they were Members, and therefore We were deſired within three dayes to inform both Houſes what proof We had againſt them, or elſe they ſhould be cleared; and they had before cauſed their falſe, ſcandalous Declaration of the fourteenth of *January*, of Our coming to the Houſe, to be new printed, together with the Proteſtation, and to be ſent over the whole Kingdome by the Knights, and Burgeſſes, as if by the one they were obliged to defend the other. In this Caſe no man will believe We had reaſon to bring in Our proofs againſt theſe men, and to publiſh Our Evidence, when We were told, *It was in the power of the Major part to chuſe whether they ſhould be tryed or no*; and We might eaſily ſee, and all the world will judge by the proceedings then, and their publick expreſſions ſince, whether if We had proved a Conſpiracy amongſt them to have taken away Our life, they would not have found ſome diſtinction between Our Perſon and Our Office, which ſhould have preſerved theſe perſons from the hand & courſe of Juſtice. And to what other end ſhould that doctrine be publiſhed with ſo much paſſion, *That in Caſe of Treaſon We might not proceed againſt any Member but by conſent of the Houſe*, (ſo contrary to Cuſtome, Law, and Reaſon) but to let all men know it ſhould not be in Our power to queſtion

them for any thing they ſhould do againſt Vs, let the Law be never ſo clear in the point. Vpon all theſe conſiderations, rather then to waſte time in the diſpute, when they are reſolved to be their own Judges too, We ſent them word by Our Anſwer to their Petition of the ſecond of *February*, That We found We had good cauſe to deſert any proſecution of thoſe Members, and further offered to grant ſuch a free and a generall pardon to all Our loving Subjects, as ſhould be thought fit by the advice of both Houſes, which We thought to be the beſt way to compoſe all Fears and Jealouſies of what kind ſoever. But the buſineſſe of theſe men could not be done that way; a generall Pardon would never have ſettled the *Militia*, and diſpoſſeſſed Vs of thoſe Rights and that Power, without which they could not compaſſe their Deſignes. They now reſort to their old refuge, the common people of the Citie and Suburbs, and whatever they deſired, theſe men muſt ask for the ſatisfaction of the Fears and Jealouſies of the Citie. The City had been deſired to lend a hundred thouſand pounds for the relief of *Ireland*; and their Anſwer is drawn up to their hands, of their inability to lend, and ſuch reaſons given as might advance what had been upon generall diſcourſes neglected. The ten thouſand men proffered by the *Scots* for *Ireland* were not accepted; a Bill having been offered Vs for preſſing, and in it a clauſe (not neceſſary to the preſent, and therefore purpoſely as We conceive put in, in hope We would upon that refuſe it) declaring Vs to have no power to preſſe (a power conſtantly practiced by Our Anceſtours, & even in the bleſſed times of Queen *Eliſabeth*) and Our pauſe upon it was urged as a Deſigne to loſe that Kingdome, although We had offered to raiſe ten thouſand Voluntiers for that purpoſe, if they would pay them; The not ſecuring of the Cinque-Ports, though the cuſto-

dy

dy of them was in a Noble Perſon, againſt whom the leaſt exception could not be made, and the not ſettling the Kingdome in a poſture of Defence; The not removing Sr. *John Byron* from being Lieutenant of the Tower, whereby through diſtruſt they were forced to forbear the bringing in of Bullion to the Mint (when 'tis notoriouſly known there was more Bullion brought in to Our Mint in the time that Gentleman was Lieutenant, then in the ſame quantitie of time in any mans remembrance) The Votes of the Biſhops and the Popiſh Lords in the Houſe of Peers, and all other things which were then in Deſigne, and had in vain been attempted by them, by the refuſall of the Houſe of Peers ſeverall times to joyn with them, were now urged as principall reaſons by this Petition of *London*, why they could not lend a hundred thouſand pounds to *Ireland*, and were preſſed by ſeverall other Petitions contrived by them, and preſented to both Houſes, or to the Houſe of Commons. And theſe Petitions are carried up to the Lords by M. *Pim*, who takes upon him to reproch them for not concurring with the Houſe of Commons, and impudently layes that ſcandall upon Vs, That We had ſuffered many to paſſe by Our own immediate Warrant, who were ſince Commanders in the head of the Rebells: a falſe and abominable ſcandall, raiſed by his own malice to draw Our good Subjects againſt Vs, without the leaſt colour or ſhadow of truth, as appears by thoſe Anſwers they have publiſhed to Our exception in that point, wherein there is not the leaſt evidence of any ſuch Warrant granted by Vs. Though M. *Pim* be ſo great a Perſon, that We can have no reparation againſt him for that Calumny, but had Credit enough with the Houſe of Commons to perſwade them to charge themſelves unjuſtly to excuſe him, and to take upon them that he had ſaid nothing in that Speech but by their directions, all

this

this had not that quick operation with the Lords, with whom (though they had committed twelve Biſhops for Treaſon, a thing themſelves bluſh at, and the Popiſh Lords had abſented themſelves) they could not prevail to joyn in matters ſo unreaſonable in themſelves, and diſhonourable to Vs; therefore the Houſe of Commons by themſelves petition Vs, thank Vs for Our Meſſage of the 20 of *January*, though they have ſince declared it to be a breach of Privi-ledge, reſolving to take it into ſerious and ſpeedy Conſide-ration, onely deſire for their ſecurity, That We will put the Tower of *London* and all the Forts of the Kingdome, and the whole *Militia* into ſuch hands as ſhould be recommend-ed unto Vs by them, (for the Houſe of Peers had refuſed to joyn with them, and ſo were upon the matter petitioned againſt, and left out in the power of recommendation) Sure this was the ſtrangeſt Petition that till that time had ever been preſented by the Houſe of Commons to their King, yet We returned a gracious Anſwer, That if any particular ſhould be preſented to Vs, whereby it might appear that the Lieutenant of the Tower was unfit for the truſt We had committed to him, We would immediately remove him; otherwiſe we were obliged in Honour and Juſtice not to put ſuch a diſgrace upon him. For the Forts and Caſtles, that We were reſolved they ſhould be alwayes in ſuch hands, and onely in ſuch as our Parliament ſhould have cauſe to confide in; that We would have the Nomination of them Our Self, but that they ſhould be alwayes left (if any thing were objected againſt them) to the Wiſdome and Juſtice of the Parliament. For the *Militia*, that when ſome particular courſe ſhould be propoſed to Vs for the ordering of it, We ſhould return an anſwer agreeable to Honour and Juſtice, as appears more at large in Our Anſwer of the 28 of *Fe-bruary* to that Petition.

This

This gave them no better ſatisfaction then the former: but finding that without the conſent of the Houſe of Peers (of whom much the major part, though the Popiſh Lords and the Biſhops were abſent, diſſented from them) and againſt Our conſent, they were not like to prevail over Our people, they reſolve of another attempt upon them; their old Friends the Multitude muſt be again brought down by the great Conductor Captain *Venne*, who is notoriouſly known, and proof thereof offered to be produced by M. *Kirton* to the Houſe of Commons, to have ſeverall times ſent to and ſolicited people to come down out of the City with ſwords and piſtols when he hath told them, or ſent them word by his Wife, That the worſer party was like to have the better of the good Party; and for all which publick offer, neither was M. *Venne* then ſuffered to anſwer to this charge, nor M. *Kirton* allowed any time (though many dayes were ſet) to bring in the particulars and witneſſes. Many perſons are importuned to ſet their hands againſt the Lieutenant of the Tower, that they durſt not bring in any Bullion to the Mint for want of confidence, when they never brought in any in their lives; and being asked how they could ſet their hands to ſuch a Certificate (when it was known that never greater Quantity was brought in then at that time) anſwered, That they were directed by Parliament men to do ſo, or elſe they could not compaſſe their ends: and having gotten multitudes of people of ſeverall Counties, or ſuch as pretended to be ſo, to deliver Petitions to both Houſes, and to deſire leave that they might proteſt againſt thoſe Lords, who would not agree to the Votes of the Houſe of Commons, as the Petitions of *Surrey* and *Hartfordſhire* do; and perſwaded others in the name of many thouſands of poore people in and about the City of *London*, to petition againſt a malignant

Faction which made abortive all thoſe good intentions, which tended to the Peace and Tranquillity of the Kingdome, and to deſire that thoſe Noble Worthies of the Houſe of Peers, who concurred with them in their happy Votes, might be earneſtly deſired to joyn with the Houſe of Commons, and to ſit and vote as one entire body, profeſſing that unleſſe ſome ſpeedy remedy were taken for the removall of all ſuch obſtructions, as hindred the happy progreſſe of their great endeavours, the Petitioners ſhould not reſt in quietneſſe, but ſhould be enforced to lay hold on the next remedy which was at hand, to remove the diſturbers of their Peace, and (want and neceſſity breaking the bounds of modeſty) not to leave any means unaſſayed for their relief; adding, that the crie of the poore and needy was, That ſuch perſons who were the obſtacles of their peace, and hinderers of the happy proceedings of this Parliament, might be forthwith publickly declared, whoſe removall they conceived would put a period to thoſe Diſtractions, after it had been ſaid in the Houſe of Peers, *That whoever would not conſent to the Propoſition made by the Houſe of Commons, concerning the Forts, Caſtles, and the Militia* (when it was rejected by a Major part twice) *was an Enemie to the Commonwealth.* This Petition was brought up to the Houſe of Lords by the Houſe of Commons, at a Conference, and after, the ſame day, M. *Hollis* (a perſon formerly accuſed by Vs of High Treaſon, and a moſt malicious Promoter and Contriver of thoſe Petitions and Tumults) preſſed the Lords, at the Barre, to joyn with the Houſe of Commons in their deſire about the *Militia*, and further (with many other Expreſſions of like nature) deſired in words to this effect, *That (if that deſire of the Houſe of Commons were not aſſented to) thoſe Lords, who were willing to concur would find ſome means to make themſelves known,*

that

that it might be known who were againſt them, and they might make it known to them who ſent them. Upon which Petition, ſo ſtrangely framed, counſelled, and ſeconded, ſo great a number of the Lords departed, that that Vote paſſed (which they had ſo often before denied) in Order to the Ordinance concerning the *Militia*, and ſince that time, they have been able to carry any thing; and upon the matter, the Reſolution of the Houſe of Commons hath been wholly guided by thoſe Perſons who had given ſo plain Evidence that they had the Multitude at their Command, and hath wholly guided that of the Houſe of Peers, who with little debate or diſpute, have for the moſt part ſubmitted to whatſoever hath been brought to them. Shortly after they paſſed their Ordinance with ſuch a Preamble, as highly concerned Vs in Honour and Juſtice to proteſt againſt; wholly excluding Vs (in whom that whole power abſolutely was and is) from any power or authority in the *Militia*, the Armes and ſtrength of the Kingdome, and that, for as long as they pleaſed: And as if the matter were not worth the conſidering, or that there ought to be no other meaſure to guide Vs in point of judgement, or underſtanding, but their Votes, it was ill taken that we did not immediately return Our Anſwer, but took ſome time to conſider it, and we were again with great paſſion and impatience preſſed to give Our Anſwer, they being pleaſed to tell Vs, *They could not but interpret the delay to be in a degree a deniall*: And in the mean time to give Vs an inſtance how modeſtly they were like to uſe ſuch power, when We ſhould commit it to them, they preſumed of themſelves (knowing We had appointed Our Sonne the Prince to meet Vs at *Greenwich* in Our return from *Dover*) to inhibit his meeting Vs there, and to endeavour to get him into their cuſtody. All theſe things conſidered, and the Inſolence, and Injuſtice of the Ordinance, We

might very well have rejected that Propoſition with a flat deniall, and juſt indignation; but we eaſily perceived that Our good People were miſled by the Cunning and Malice of thoſe *Boutefeus*, and thought it alwayes a compliance worthy a Prince to take all poſſible pains to undeceive ſuch who are led into miſtakings, and therefore we returned to their Propoſition for the Ordinance a gracious Anſwer and Animadverſion, made it evident to them, that the Preamble was in it ſelf untrue, and againſt Our Honour to conſent to, and expreſſed Our clear intention in Our going to Our Houſe of Commons; We allowed all thoſe Perſons recommended to Vs (except onely in Corporations, to whom a Right was formerly granted by Charter, not conſiſtent with this Ordinance) and offered to grant ſuch Commiſſions to them, as had very long and happily been uſed in this Kingdome, and which we had this very Parliament granted to two Lords, at the inſtance and intreaty of both Houſes. If that power ſhould not be thought enough, We offered to grant any ſhould be firſt veſted in Vs, and ſo We be enabled to grant; but deſired that the whole might be digeſted into an Act of Parliament, whereby Our good Subjects might know, what they were to do, and what they were to ſuffer, that there might be the leaſt latitude for the exerciſing of any Arbitrary Power over them; which Anſwer we deſire all Our Subjects to reade, and conſider, whether we did not thereby grant all which themſelves had firſt deſired, and whether there was cauſe to Vote ſuch who adviſed that Anſwer to be Enemies to the State, and miſchievous Projectours againſt the defence of the Kingdome. But as if all the Acts paſſed by Us, (amongſt which that for the taking away the Votes of the Biſhops out of the Houſe of Peers was the laſt) were of no other value, but as inſtances that we would never deny them

them any thing, they immediately in great fury addreſſe themſelves to Vs with a new *Humble Petition* (as they called it, but was indeed a threatning) and told Vs plainly, *That if We would not then* (in that inſtant) *give Our royall aſſent to their Ordinance, they were reſolved to diſpoſe of the Militia by the Authoritie of both Houſes without Vs; adviſed Vs to ſtay about* London, *to put away evil Counſellours, and to let Our Son the Prince be and continue at S^t* James's, *or ſome other of Our Houſes near about* London, *that the Jealouſies and Fears of Our People might be prevented.* We muſt appeal to all the world, whether conſidering what had been done in publick, and ſaid in private, We had no cauſe of Jealouſie, and whether having ſuch evidence of the malice, guilt and power of thoſe accuſed Members, who had deſigned to have taken the Prince Our Sonne from Us by force, it was not high time to remove a little further from that Torrent, which might have overwhelmed Us, and made them as well, and by the ſame Rule, Maſters of Our Perſon, as of Our *Militia*. This carried Us firſt from *Theobalds* to *Newmarket*; and whoſoever reads the Declaration ſent Us thither, the ſtrange language given Us, and ſcandalls laid upon Us in that Declaration, will not wonder, that We made all the haſte we could from thence to *York*.

What hath happened ſince Our coming hither, both in Words and Actions, is too notorious to all the Parts of Chriſtendome, who, with wonder and delight, are amazed to ſee the Wiſdome, Courage, Affection, and Loyalty of the Engliſh Nation appear ſo farre ſhrunk and confounded by the Malice, Cunning and Induſtry of Perſons, contemptible in number, inconſiderable in Fortune and Reputation, united onely by Guilt and Conſpiracy againſt Vs. A licence even to Treaſon is admitted (that is, not puniſhed) in Pulpits, and Perſons ignorant in Learning and Under-

ſtanding, turbulent and ſeditious in diſpoſition, ſcandalous in life, and unconformable in Opinion to the Laws of the Land, are by theſe men, their Recommendation and Authoritie, impoſed upon Pariſhes to infect and poyſon the minds of Our People. Our Towns, Our Goods, Our Money are taken from Vs, and to make the ſcorn compleat, care is taken to perſwade Vs that We are not injured, but that all is done for Our good. Opinions and Reſolutions are impoſed upon Vs by Votes, and Declarations, that We intend to levie Warre, and then Armes taken up to deſtroy Vs; Rebellions, and Treaſons contrived, fomented, and acted againſt Vs, and then reproches caſt on Vs, and warre raiſed againſt Vs, becauſe We are diſpleaſed. We ſend our Command to our Keeper of our Great Seal of England, to adjourn the Term from *London* to *York*, a thing as much in our power, as in what room of our houſe We will lodge or eate; this is ſtraight Voted to be illegall, and our Keeper of Our Own Seal peremptorily forbid to do his duty, to ſeal a writ or Proclamation to that purpoſe: And when in obedience to Our expreſſe Command he comes to wait on Vs, he is purſued with a warrant to all Majors, Juſtices of the Peace, Sheriffs, and other Officers to apprehend him. A Committee is ſent down into the Countries near Vs to execute their pretended ordinance, who compell Our Subjects to take Armes againſt Vs, and threaten and impriſon ſuch as refuſe, without the leaſt colour of Law; whilſt ſuch who execute Our Legall Commiſſion of Array are ſent for as delinquents, and declared to be enemies to the kingdome, Our own moneys ſeized upon at *London*, and no ſupply ſuffred to be ſent Vs; all perſons are forbid to come to Vs, and charge given to all men, near the Northern Road, to ſtop all men and horſes, who are for Our ſervice coming

to

to *York*, *there being* (as Mr. *Hollis* ſayes, in his ſpeech, of which he hath the ſole printing, and hath granted that Monopoly to one *Underhill*) *a mark ſet upon that place, and an opinion declared concerning thoſe who ſhall reſort thither*: Our High-wayes are ſhut up, and Our good Subjects are hindred in their journeys, and their goods ſeized and detained from them, becauſe they have occaſions to uſe them in the North: Our own houſehold Servants refuſe to attend Vs upon Our Summons, and then the putting them from their places is Voted an injury to the Parliament, and whoſoever ſhall accept of thoſe places, to offer an affront to the Parliament, and render themſelves unworthy of any place of Honour or Truſt in the Common-Wealth: Sr. *John Hotham* is commended and protected for keeping Vs out of Our Town of *Hull* by force and Armes; and Our raiſing a Guard for Our defence is voted levying warre againſt Our Parliament; whilſt he murders Our Subjects, takes them priſoners, burns their houſes, drowns their Land, robs all men he can lay hold of, and committeth all the inſolent Acts of Hoſtility againſt Vs, and Our Subjects, which the moſt unequall & declared enemies practiſe in any Countrey. And when after all theſe outrages, Our miſerable Subjects throw themſelves at Our feet, crying for and challenging Our Protection, We muſt not perform that duty towards them, nor preſume to ſay Sr. *John Hotham* is a Traytour, becauſe he hath Priviledge of Parliament. Our Royall Navy, Our own Ships, are taken from Vs, the Earl of *Warwick* made Our Admirall in deſpight and ſcorn of Us, who chaſes Our Subjects, and makes warre upon Vs, under the Authority of another pretended Ordinance; and his letter publiſhed by the direction of the Houſe of Peers, to ſhew how eaſie it was to make an election, rather to deſpiſe Vs, and the known unqueſtionable Law of the Land, then

to

to neglect an Order of both Houſes in a matter they have no more juſt power to meddle in, then they have to ſell Our Houſes, Parks, and Crown-land; and they may as lawfully ſend thoſe Ships to the Indies, and ordain that we ſhall never have more, as keep them in the Downs againſt Our will, and under a Command We do proteſt againſt to all the world. We are defamed and publickly reproched for want of zeal againſt the Rebells in *Ireland*, and when we offer to venture Our own Perſon, and our Crown-land for the relief of our miſerable Subjects there, ſuch a journey is voted to be againſt the Law, to be an incouragement to the Rebells, that whoſoever ſhall aſſiſt Vs in it, ſhall be an enemy to the Commonwealth, and that the Sheriffs of Counties ſhall raiſe power to ſuppreſſe any levies We ſhall make to that purpoſe. And after all this (when it hath been publickly ſaid by M. *Martin*, *That Our Office is forfeitable, and that the happineſſe of this Kingdome doth not depend upon Vs, or any of the Regall branches of that Stock:* and by Sr. *Henry Ludlow*, *That we are not worthy to be King of England*, and been declared, *That We have no negative voice*, which puts Our Crown, the Law of the Land, the Liberty and Propertie of the Subject abſolutely into their hands) We are told by theſe devout champions for Anarchy & Confuſion, *That We are fairly dealt with, that We are not depoſed, that if they did that, there would be neither want of modeſty or duty in them.* They publiſh falſe, ſcandalous Declarations to corrupt Our good Subjects in their Loyalty and Affection to Vs, injoyn them to be read, and diſperſe them with all care and induſtrie, and ſend for all Miniſters, who according to Our Command publiſh Our Anſwers to undeceive Our people, as Delinquents, notwithſtanding We have not prohibited any to reade theirs: They commit the Lord Major of London, and other Majors, for publiſhing Our Proclama-

tions according to Our Writ, and his Oath, and ſtraitly charge all Our Miniſters of Juſtice not to obey Vs: They raiſe an Army againſt Vs, and chooſe the Earl of *Eſſex* for their Generall, and grant him a power over Vs, the Law, & all Our people, that he may kill & deſtroy whom he thinks fit, & impoſe an oath upon Our Subjects to execute all the Commands of both Houſes: They waſte and conſume the money given by Act of Parliament for diſcharge of the great debt of the Kingdome, and for the relief of the bleeding Condition of *Ireland*, imploy the money brought in by the Adventurers, & thoſe men who are levied by Our Authoritie and Commiſſion for the preſervation of Our miſerable Subjects there, to ſerve them in a warre againſt Vs, whereby all men may ſee what reaſon We had, not to conſent to a Warrant dormant under pretence of levies for *Ireland*, which might have furniſhed them with men to fight againſt Vs, as the ſame pretence hath done with all the Arms We had in Our Magazines: They commit ſuch of Our Subjects to Priſon, whom they are pleaſed to ſuſpect (as the Earl of *Portland*) and for no other reaſon but that they believe them Loyall to Vs; Cenſure and Degrade nine Lords at a clap for obeying Our Summons, and coming to Vs, when ſcarce that number concurred in the Judgement; and Declare two others enemies to the Commonwealth, and take their Votes from them, without ſo much as ſummoning them to anſwer any Charge brought againſt them: They preſume to take Tunnage and Poundage by a pretended Ordinance without Our conſent, though they have ſo often preſſed it againſt Vs, that We took it without theirs, and ſo now diſpence with a *Premunire* made this Parliament as they have formerly done with Treaſon. Laſtly, to ſhew into what hands they intend the Government of this Kingdome ſhall be put, they have re-

duced the buſineſſe of the whole Kingdome from both Houſes of Parliament into the hands of a few deſperate perſons, who have the power committed to them to Act this Tragedy, without acquainting the Houſes, and ſo have gotten the Authoritie of King and both Houſes of Parliament to deſtroy all three; make Orders to break up houſes, take away Plate and Money, becauſe 'tis poſſible the owners wiſh it with Vs at York; ſend Troops of horſe to make Warre upon Vs in what Counties they pleaſe, and commit ſuch unheard of Acts of oppreſſion, and injuſtice, as no ſtory can parallel, where the leaſt form of government hath been left: that all Our good Subjects may ſee by what rules they ſhall live, and what right they are to enjoy, when theſe men have gotten the ſway, who in the infancie of their power, and when there is yet left ſome memorie of, and reverence to the Laws under which their fathers lived ſo happily, dare leap over all thoſe known and confeſſed Principles of Government and Obedience, and exerciſe a Tyrannie both over Prince and People more inſupportable then Confuſion it ſelf.

And for all this impudent injuſtice (odious to God and Man) what is objected againſt Vs? that We will not be adviſed by Our Parliament: In what? what one Propoſition that is evidently for the eaſe of Our Subjects have We denied? that We have granted many is confeſſed. We will not conſent that the Ordinance of the *Militia* ſhall be executed and obeyed; that is, We will not allow that both Houſes of Parliament ſhall make Laws, and impoſe upon the Property & Libertie of Our Subjects without Our conſent (which if We ſhould yield to, upon the ſame pretences of neceſſity, a word fatall to this Kingdome, and the publick good, the Houſe of Commons might as well, and would quickly come to make Laws without the Houſe of Peers,

and

and the Common people without either) nor are willing that thoſe men, who have diſcovered all malice to Our Perſon, & diſeſteem and irreverence of Our Office, ſhall be legally qualified to take up Arms againſt Vs, when they ſhall be thereunto provoked by their Malice or Ambition. There can be no new thing ſaid in this Argument, We muſt referre Our good Subjects to Our ſeverall Anſwers, Declarations and Proclamations in that point; onely it will be worth their conſidering, that this extraordinary, unheard of, extravagant power was aſſumed in caſe of peremptory neceſſitie, for the prevention of imminent danger in the beginning of *March* (how long it was in deſigne before is underſtood by Sir *Arthur Haſlerigge* his bill long preceding) whether any ſuch danger hath been ſince diſcovered, and whether unſpeakable calamities have not already, and are like to enſue from that fountain, We wiſh it were not too apparant. And if thoſe fears and jealouſies, which ſeem to make that Ordinance neceſſary, were indeed reall and honeſt, that in truth nothing were deſired but putting the Kingdome into a Poſture, that is, that all Our loving Subjects might be provided with Arms, and dextrous in the uſing them, if any Invaſion or Rebellion ſhould be; is not all this care taken, and all this ſecuritie provided for by the Commiſſion of Array? what honeſt end can that Ordinance have, which is not obtained by the execution of and obedience to that Commiſſion? but 'tis true the power is not in thoſe hands, nor like to be employed to thoſe uſes, it is now intended. Who hath not heard theſe men ſay, that the alteration they intend, and is neceſſarie, both in Church and State, muſt be made by bloud? are not the principles by which they live deſtructive to all Laws, and Compacts? is not every thing neceſſary they think ſo, and every thing lawfull that is in order to that neceſſitie? ſure if Our good

Subjects were throughly awake in this buſineſſe, they would think they had much more cauſe to thank Vs for denying this Ordinance, then for granting all that We have granted. What is there elſe? We do not think Sir *John Hotham* hath delt well with Vs in keeping Our Town from Vs, nor do take it kindly that We are robbed of Our Magazine and Munition, but think of recovering both by force becauſe We cannot have them otherwiſe, which will be an actuall levying Warre againſt Our Parliament. This Argument is ſufficiently vexed too: Our good Subjects will reade the Meſſages, Anſwers, Votes and Declarations in this caſe; and We are ſure upon the Grounds laid to juſtifie this Treaſon, no Subject in *England* hath a houſe of his own, which may not to morrow be given to Sir *John Hotham* for as long a term as they think fit; and he may be ſent to morrow to murder Vs, and be no Traitour, and they who ſhall ſhut the doore againſt him ſhall be Delinquents. Is there no more? Yes; We will not ſubmit to thoſe nineteen dutifull and modeſt Propoſitions which have been lately thrown at Vs, as the neceſſary means of removing jealouſies and differences, and as the laſt complement of all their ſcorns and injurie, that Poſteritie may ſee to what a tameneſſe We were brought when ſuch things were asked of Vs: We will not be content that all Our Officers & Miniſters of State, be they never ſo faithfull to Vs, ſo affectionate to their Countrey, never ſo wiſe, never ſo honeſt, ſhall be immediately removed from Vs & their Places, be diſgraced & undone, & in their rooms, theſe gentlemen (who have taken all poſſible pains to deſtroy King and People) or ſuch whom they ſhall recommend, to ſucceed, that the ſame Faction may be carried through the whole Kingdome, which theſe men have raiſed in both Houſes of Parliament; that all Affairs of the Kingdome be managed not onely by their advice, but their abſolute direction and command, leſt any man ſhould think himſelf Our Ser-

vant;

vant; that the Education & Marriage of Our Children be committed to them, leſt any Chriſtian Prince ſhould make addreſſes to Vs in ſuch Treaties: In a word, that in gratitude to their modeſty and duty for not depoſing Vs, We will not now depoſe Our Self, and ſuffer the People and Kingdome (which God, and the Law hath committed to Our government and protection, and for which We muſt make an account) to be devoured by them.

Sure theſe men think 'tis no affront to ask any thing: But can Our good Subjects be longer kept in this trance? can the Nobilitie, Gentrie, Clergie, Commonalty of *England* ſacrifice their Honour, Intereſt, Religion, Libertie to terms and the mere ſound of Parliament, and Priviledge? can their experience, reaſon, and underſtanding be captivated by words, and aſſumtions contradictory to all Principles? What one thing have We denied, that with reference to the publick peace and happineſſe was to be bought with the loſſe of the meaneſt Subject? and yet into what a Sea of bloud is the rage and fury of theſe men launching out, to wreſt that from Vs, which We are bound (if we had a thouſand lives to loſe in the contention) to defend? nay what one thing is there that makes life precious to good men, which We do not defend, and theſe men oppoſe, and would evidently deſtroy? What grievance or preſſure have Our People complained of, and been eaſed by Vs, which is not now brought upon them in an unlimited degree? Is the true Reformed Proteſtant Religion, ſealed by the bloud of ſo many Reverend Martyrs, and eſtabliſhed by the wiſdome and pietie of former bleſſed Parliaments, dear to them? We muſt appeal to all the world (being called upon by the reproches of theſe men) whether Our own practice (the beſt evidence of Religion) and all the aſſiſtance & offers We can give, have been wanting to the Ad-

vancement of that Religion: and what can be more done by Vs to ſatisfie and ſecure Our people in that point? On the other ſide, let all Our good Subjects conſider and weigh what pregnant Arguments they have to feat Innovation in Religion, if theſe deſperate perſons prevail; when the principall men, to whoſe care and induſtry they have committed the managery of that part, refuſe Communion with the Church of *England*, as much as the Papiſts do, & have not onely, with that freedome they think fit to uſe, reproched the Book of Common Prayer, and the Government of the Church in their ſpeeches, but have publiſhed thoſe ſpeeches in the view of all men in print, that the world might ſee by what meaſure and rule the Reformation they ſo much talk of, is to be made; when ſuch Petitions have been contrived by them, and accepted with publick thanks, which revile the Book of Common Prayer, calling it a *Maſſe-book*, in ſcorn and contempt of the Law, whileſt other Petitions for the Government eſtabliſhed by Law have been rejected, diſcountenanced, and the Petitioners puniſhed; and when two Armies were kept in the Bowels of the Kingdome ten weeks, at the charge of fourteſcore thouſand pounds a moneth, for the Countenance of a Bill to eradicate Epiſcopacie, root and branch: when ſuch licence is given to Brownists, Anabaptiſts, Sectaries, and whileſt Coach-men, Feltmakers, and ſuch Mechanick perſons are allowed, and entertained to preach by thoſe who think themſelves the principall Members of either Houſe; when ſuch barbarous outrages in Churches, and heatheniſh irreverence and uproares, even in the time of Divine Service, and the Adminiſtration of the bleſſed Sacrament, are practiſed without controul, when the bleſſed means of advancing Religion, the Preaching of the Word of God, is turned into a Licence

L. *Say.*

cence of libelling, and reviling both Church and State, and venting such seditious positions, as by the Laws of the Land are no lesse then Treason, and scarce a man in reputation and credit with these Grand Reformers, who is not notoriously guilty of this; whilest those learned, reverend, painfull, and pious Preachers, who have been and are the most eminent and able assertours of the Protestant Religion, are (to the inspeakable joy of the Adversaries to Our Religion) disregarded and oppressed; Lastly, when for the settling and composing all these distractions and distempers, in stead of a free and generall Synod of grave and learned Divines, which hath been so much talked of (and to whose deliberations We were and are willing to commit the consideration of those Affairs) a Conference is desired with particular men, nominated by themselves, contrary to the Rights and Practice of the Church, the Major part of whom (though We confesse there are many reverend, learned, and pious persons amongst them) are not of learning and understanding suitable to so great a work, are of known avowed disaffection to the Doctrine and Discipline of the Church, and of those who have preached seditiously, and treasonably, against Our Person and Authority, as Doctour *Downing* and others. Who ever from his soul desires a true examination and Reformation in Religion cannot expect it from the results of these mens councels, nor think the true service of God is like to be advanced or preserved by such practises: And all sober men must look with strange horrour and indignation upon the last Declaration of the Lords and Commons, which after such unprecidented outrages and violences against Vs, publishes the ground of their taking up defensive Arms (as they call them) to be, for the maintenance of the true Religion; the taking and keeping of *Hull*, Our Navy, Our Money, and Goods, the

exerci-

exerciſing of the *Militia*, and all the other injuries We complain of, to be for the maintenance of Religion: but whoſoever believes them to be for the preſervation of Our Perſon, may believe the other too. Would men enjoy the Laws they were born to, the Liberty and Property which makes the ſubjection of this Nation famous and honourable with all neighbouring Kingdomes? We have done Our part to make a wall of braſſe for the perpetuall defence of them, whileſt theſe ill men uſurp a power to undermine that wall, and to ſhake thoſe foundations, which cannot be pulled down, but to the confuſion of Law, Liberty, Property, and the very Life and Being of Our Subjects? Is the Dignity, Priviledge and Freedome of Parliaments (Parliaments whoſe wiſdome and gravity have prepared ſo many wholſome Laws, and whoſe freedome diſtinguiſhes the condition of Our Subjects from thoſe of any Monarchy in Europe) pretious unto Our People? Where was that Freedome and that Priviledge when the Houſe of Commons preſumed to make Laws without the Houſe of Peers, as they did in their Vote upon the Proteſtation, and of the 9. of *September*, when the Houſe of Commons and the Houſe of Peers preſumed to make Laws without Our conſent, as they have done in the buſineſſe of the *Militia*, of *Hull*, in the behalf of their Champion Serjeant Major Generall *Skippon*, of the Earl of *Warwick*, of their new General the Earl of *Eſſex* (with whom they will live and die) and many other Caſes? Where was that Freedome and Priviledge when Alderman *Pennington* and Captain *Venne* brought down their Myrmidons to aſſault and terrifie the Members of both Houſes, whoſe faces or whoſe opinions they liked not, and by that Army to awe the Parliament; when thoſe rude multitudes publiſhed the names of the Members of both Houſes, as enemies to the Commonwealth

wealth; who would not agree to their frantick propositions when the names of those were given by Members of the House, that they might be proscribed, and torn in pieces by those Multitudes, when many were driven away for fear of their lives from (being present at those consultations), and when M. *Hollis* required the names of those Lords who would not agree with the House of Commons? Lastly, where was that freedome and priviledge of Parliament, when Members of the one House, had been questioned for words spoken in the House, and one freed, the other but reprehended by vote of the Major part, were again questioned by the other House, and a charge brought against them for those words? Is Honour, Reputation, Freedome and Civility to be deemed? What sacrilege, Defamations have been raised and cast upon Persons of quality, and unblemished estimation, upon no grounds or appearance of reason, but because their opinions ran not with the Torrent? what caresses have been, and are made to persons loose, vitious, and debauched, of no vertue, no Religion, no reputation, but of malice and ingratitude to Vs; their names will be easily found out, by all mens observation, and their own blushes, though they shall not have the Honour of Our mention? How have the Laws of Hospitality and Civility been violated, the freedome and liberty of Conversation (the pleasure and delight of life) been invaded by them? the discourses at Tables, whispers in gardens, and walks examined, and of persons, under no accusation, letters broken up, (Our own to Our dearest Comfort the Queen, not spared) read publickly, and commented upon, with such circumstances as makes Christendome laugh at our follies, and abhorre Our correspondence: Is peace and tranquillity dear to Our Subjects? To shew that We have left no way to that (not destructive to Honour and Ju-

fice) unattempted, We offered to lay down Our Arms upon no other Reparations for all the Indignities multiplied upon Us, then these, that they should lay down theirs so unjustifiably taken, and We have Our own Town, goods and Navy (taken and kept by violence from Us) to be peaceably restored to Us, and the power of making Laws without Us by the way of Ordinances (which implyes a power by Ordinance to depose Us) and that in particular concerning the *Militia*, to be disavowed, and a safe place to be agreed on, where We might be present with Our Great Councell, for the composing of all misunderstandings, and making this Kingdome happy: which offers not onely were not accepted, but not so much as *any* Answer directed immediately to Us; somewhat onely sent down by their under-Clerk, which with their first Petition and Our Answer (We are much pleased to heare) are ordered to be printed and read in all Churches, (We desire no better evidence then Our and their writings and actions, and no better Judges and Witnesses then Our people of Our love to peace) and even before this kind of Answer came to Us, whilst we with patience and hope, expecting such a return as We desired, forbore any action or attempt of force, according to Our promise, Sr. *John Hotham* fallyed out in the night, and murdered the persons of his fellow-subjects, and ever since in this quarrell they labour to encrease their Army, (the very levie of which is Treason) and are ready to march with it against Us. Let all the world judge, who are the lovers of Peace. Lastly, Is the Constitution of the Kingdome to be preserved, and Monarchy it self upheld? can any thing be more evident then that the end of these men is, or the conclusion which must attend their premisses must be, to introduce a parisie and confusion of all degrees and conditions? are not severall books and papers (such as the *Observations upon*

parts

parts of our message) published by their direction, at least under their countenance, against Monarchy it self: Is it possible for Us to be made vile, and contemptible, and shall Our good Subjects continue as they are? Can Our just power be taken from Us, and shall they enjoy their liberty? Whosoever is a friend to the constitution of the Kingdome, must be an enemy to these men.

How the benefit, advantages, and hopes of the Kingdome have been and are advanced and promoted by these men, all good men see and discern. Let Us consider now whether all those grievances and pressures which our Subjects have heretofore suffered under, and of which Our Justice and Favour hath eased them, be not by the Faction and Tyranny of these men redoubled upon Our people. Were the consciences of men grieved and scandalized at the too much Formality and Circumstances used in the exercise of Religion, and are they not equally concerned in the uncomlinesse, irreverence, and profanenesse now avowed to the dishonour of Christianity? were they troubled to see the Pulpit sometimes made a Bar to plead against the Liberty and Property of the Subject, and are they not more confounded to see it so generally made a Scaffold to incite the people to Rebellion and Sedition against Us? Have Our people suffered under and been oppressed by the exercise of an Arbitrary power, and out of a sense of those sufferings have We consented to take away the *Star-chamber*, the *High Commission-Courts*, to regulate the *Council-Table*, and to apply any Remedies have been proposed to Us for that disease? and have not these men doubled those pressures, in the latitude and unlimitednesse of their proceeding, in their Orders for the observation of the Law as they pretend, and their punishing men for not obeying those Orders in a way and degree the Law doth not prescribe; in their

sending for Our good Subjects upon general Informations without proof, and for offenses which the Law takes no notice of; in declaring men enemies to the Commonwealth, fining and imprisoning them, for doing or not doing that which no known Law injoyns or condemns? Were the Pursivants of the *Counsel-Table*, the delay and attendance there, or at the *High-Commission-Court*, the judgements and decrees of the *Star-Chamber*, more grievous, grievous to more persons, more chargeable, more intolerable, then the Serjeants and Officers fees, the attendance upon the Houses, and upon Committees, or then the Votes and Judgements which have lately passed in one or both Houses. Let all the Decrees, Sentences and Judgements of the *High-Commission-Court* and *Star-chamber* be examined, and any found so unjust, so illegall, as the proceedings against the Gentlemen of *Kent*, for preparing and presenting a Petition agreeable in form and matter to all the rules of Law and Justice, by which men are to be informed to ask any thing; as the judgement against M. *Bynion*, that he should be disfranchised, be uncapable of ever bearing Office in the Commonwealth, imprisoned in the Goal of *Colchester* for the space of two years, and to pay three thousand fine, nothing being charged and proved against him, that any Law or reason could tell him that he was not to do: though the sentences in the other Courts were in some Cases too severe, and exceeded the measure of the offense, there was still an offense, somewhat done that in truth was a crime; but here Declarations, Votes, and Judgements passe upon Our people, for matters not suspected to be crimes till they are punished. And have such proceedings ever been before this Parliament? If Monopolies have been granted, to the prejudice of Our people, the Calamity will not be lesse, if it be exercised by a good Lord, by a Bill, then it was

before

before by a Patent. And yet the Earl of *Warwick* thinks fit to require the Letter office to be confirmed to him for three lives; at the same time that 'tis complained of as a Monopoly, and without the alteration of any circumstance, for the ease of the Subjects: and this with so much greedinesse and authority, that whilest it was complained of as a Monopoly, he procured an Assignement to be made of it to him from the person complained of, after he had by his interest stopped the proceedings of the Committee for the space of five moneths, before that Assignement made to him, upon pretence that he was concerned in it, and desired to be heard: of such Sovereigne Power was his name, as if it could be no longer a grievance to Our People, if it might prove an advantage to him. A President very likely to be followed in many Monopolies, if they may be assigned to principall Members, or their friends, witnesse the connivence now given to Sir *John Meldrum* for his Lights, since his undertaking their service at *Hull*. Have partiality and corruption in Judges obstructed the course of Justice? was there ever such partiality and corruption, when their fellow-Members of either House are by them importuned and solicited for their Votes in Causes before them, and no other measure or rule to the Justice of that Faction then the opinions of the persons contending? what summes of money have been given to, and what contracts have been made with some Members of either House who are of this powerfull Faction We complain of, for preserving this man from being questioned, and promoting an Accusation against that man, for managing such a cause, and procuring such an Order, We are very well able to give particular information; which We shall willingly do, when there may be such a sober and secure debate as becomes the dignity and freedome of Parliament, and the witnesses, now

within their reach, may neither be awed, nor tempted with, before triall; for how little care there is taken for discoveries of this nature, appears by that which (upon a complaint of a slander against Mr. *Pim*) was justified, and the Author cleared against him, for taking Thirty Pound bribe to preserve a Papist from Legall prosecution, which hath been so long suffered to sleep at a Committee.

Our case is truly stated, so truly, that there is scarce any particular urged or alledged by Vs which is not known to many, and the most to all men: And must Our Condition be now irreparable? are the injuries commited against Vs and the Law justifiable? and must We be censured for using all possible means to be freed from them, or to be repared for them, because they seem to carrie the consent and authoritie of both Our Houses of Parliament? There is not a particular of which We complain, that found not eminent opposition in both Houses, and yet for the most part not above a Moitie of either House present. The Order of the 9. of *September* (an Order to suspend the execution of Laws in force) passed, when there were not above eightie Commoners (of which many dissassented) and but twentie Lords, whereof eleven (the major part) expressely contradicted it: The first unseasonable Remonstrance (the fountain from whence all the present mischiefs have flowed) was carried but by eleven Voices after fifteen houres sitting, when above two hundred were absent, and was never approved by the Lords: The businesse of the *Militia* was at least twice rejected by double their number in the House of Peers, who consented to it, there being no Popish Lord present, and twelve Bishops in the Tower; and yet this proposed again, the House being made thin of those Lords who had formerly opposed it, who went out immediately (it being their usuall course to watch such opportunities to effect

effect their businesse) after *M. Hollis* his threats, and then carried. The Declaration against Us sent to *Newmarket* was carried but by one *Voice* in the House of Peers, and by a small number in the House of Commons: The justifying Sir *John Hotham* in his Act of High Treason, was opposed by many persons of great worth, though neither House had half its number: And We are very farre from censuring all those persons who concurred in these or any other particulars; We believe very many of them stood not in so clear a light to discern the guilt, malice, ambition, or subtilty of their seducers; but if in truth there were a consent intirely in both Houses of Parliament (as We are most assured there will never be) to alter the whole frame of Government, must we submit to those Resolutions, and must not Our Subjects help and assist Us in the defence of Laws and Government established, because they do not like them? Did We intend when We called them to that great Councel, or did Our Subjects intend when they sent them thither in their behalfs, that they should alter the whole frame of Government, according to their own phancies and ambition, and possesse those places during their lives? What Our opinion and resolution is concerning Parliaments, We have fully expressed in Our Declarations; We have said, and will still say, they are so essential a part of the Constitution of this Kingdome, that We can attain to no happinesse without them, nor will We ever make the least attempt (in Our thought) against them. We well know that Our Self and Our two Houses make up the Parliament, and that We are like *Hippocrates* Twins, We must laugh and crie, live and die together, that no man can be a friend to the one, and an enemie to the other; the injustice, injurie and violence offered to Parliaments, is that which We principally complain of: And we again assure

all

all Our good Subjects in the presence of Almighty God, that all the Acts passed by Vs this Parliament shall be equally observed by Vs, as we desire those to be which do most concern Our Rights. Our Quarrel is not against the Parliament but against particular men, who first made the wounds, and will not now suffer them to be healed, but make them deeper, and wider, by contriving, fostering, and fomenting mistakes and jealousies betwixt body and head, Vs and Our two houses of Parliament, whom We name, and are ready to prove them guilty of High Treason: We desire that the Lord *Kimbolton*, M. *Hollis*, M. *Pim*, M. *Hampden*, Sir *Arthur Haslerigge*, M. *Strode*, M. *Martin*, Sir *Henry Ludlow*, Alderman *Pennington* & Captain *Venne* may be delivered into the hands of Justice, to be tryed by their Peers, according to the known Laws of the Land. If We do not prove them guilty of High Treason, they will be acquitted, and their Innocence will justly triumph over Vs. Against the Earl of *Warwick*, the Earl of *Essex*, Earl of *Stamford*, Lord *Brook*, Sir *John Hotham*, Serjeant Major Generall *Skippon*, and those who shall henceforth exercise the *Militia* by virtue of the Ordinance, We shall cause Indictments to be drawn of High Treason vpon the Statute of the 25. yeare of King *Edward* the third; Let them submit to their triall appointed by Law, and plead their Ordinances, if they shall be acquitted, We have done. And that all Our loving Subjects may know, that in truth nothing but the Preservation of the true Protestant Religion, invaded by Brownisme, Anabaptisme, and Libertinisme, the safety of Our Person thr[illegible]ained & conspired against by Rebellion and Treason, the Law of the Land and Libertie of the Subject oppressed and almost destroyed by an usurped, unlimited, Arbitrary power, and the Freedome, Priviledge and Dignitie of Parliament awed and insulted.

ſulted upon by force and tumults, could make Vs put off Our long-lov'd Robe of Peace, and take up defenſive Arms. We once more offer a free and a gratious pardon to all Our loving Subjects who ſhall deſire the ſame (except the perſons before named) and ſhall be as glad with ſafety and honour to lay down theſe Arms, as of the greateſt bleſſing We are capable of in this world. But if to juſtifie theſe Actions and theſe Perſons, Our Subjects ſhall think fit to engage themſelves in a Warre againſt Vs, We muſt not look upon it as an Act of Our Parliament, but as a Rebellion againſt Vs and the Law in the behalf of theſe men, and ſhall proceed for the ſuppreſſing it with the ſame Conſcience and Courage, as We would meet an Army of Rebels, who endeavour to deſtroy both King and People; and We will never doubt to find honeſt men enough of Our minds.

FINIS.

The true Copie of the Petition prepared by the Officers of the late Army, and Subſcribed by His MAJESTIE, with C. R.

To the KINGS Moſt Excellent MAJESTIE, the Lords Spirituall, and Temporall, the Knights, Citizens, and Burgeſſes now Aſſembled in the High Court of Parliament.

The Humble Petition of the Officers, and Souldiers of the Army

HUMBLY SHEWETH,

THat although our wants have been very preſſing, and the burthen we are become unto theſe parts (by reaſon of thoſe wants) very grievous unto us, yet ſo have we demeaned our ſelves, that Your Majeſties great and weighty Affairs in this preſent Parliament, have hitherto received no interruption by any Complaint, either from us or againſt us: A temper not uſuall in Armies (eſpecially in one deſtitute not onely of pay, but alſo of Martiall Diſcipline, and many of its principall Officers:) that we cannot but attribute it to a particular bleſſing of Almighty God, on our moſt hearty affection and zeal to the Common good in the happy ſucceſſe of this Parliament, to which as we ſhould have been ready hourely to contribute our deareſt bloud, ſo now that it hath pleaſed God to manifeſt his bleſſing ſo manifeſtly therein, We cannot but acknowledge it with thankfulneſſe. We cannot but acknowledge his great Mercie in that he hath inclined Your Majeſties Royall heart ſo to cooperate with the wiſdome of the Parliament, as to effect ſo

grea:

great and happy a Reformation, upon the former diſtempers of this Church and Commonwealth; as firſt in Your Majeſties gracious condeſcending to the many important demands of our neighbours of the *Scottiſh* Nation: Secondly, in granting ſo free a courſe of Juſtice againſt all Delinquents, of what quality ſoever: Thirdly, in the removall of all thoſe grievances wherewith the Subjects did conceive either their Libertie of Perſons, Proprietie of Eſtate, or Freedome of Conſcience prejudiced: And laſtly, in the greateſt pledge of ſecurity that ever the Subjects of *England* received from their Sovereigne, the Bill of Trienniall Parliament. Theſe things ſo graciouſly accorded unto by Your Majeſty, without bargain or compenſation, as they are more then expectation or hope could extend unto, ſo now certainly they are ſuch as all loyall hearts ought to requieſſe in with thankfulneſſe, which We do with all humility, and do at this time with as much earneſtneſſe, as any, pray and wiſh, That the Kingdome may be ſettled in peace & quietneſſe, and that all men may, at their own homes, enjoy the bleſſed fruits of your Wiſdome & Juſtice. But may it pleaſe Your Excellent Majeſtie, and this High Court of Parliament, to give us leave, with grief and anguiſh of heart, to repreſent unto You, that we heare that there are certain perſons ſtirring & practicall, who in ſtead of rendring glory to God, thanks to his Majeſtie, and acknowledgement to the Parliament, remain yet as unſatisfied and mutinous as ever; who whileſt all the reſt of the Kingdome are arrived even beyond their wiſhes, are daily forging new & unſeaſonable demands: who whileſt all men of Reaſon, Loyalty and Moderation, are thinking how they may provide for Your Majeſties Honour & Plenty, in return of ſo many graces to the Subject, they are ſtill attempting new Diminutions of Your Majeſties juſt Regalities, which muſt ever be no leſſe dear to

all

all honeſt men, then our own freedomes: In fine, men of ſuch turbulent ſpirits, as are ready to ſacrifice the honour & welfare of the whole Kingdome to their private phancies (who nothing elſe then a ſubverſion of the whole frame of Government will ſatisfie.) Far be it from our thoughts to believe, that the violence and unreaſonableneſſe of ſuch kind of perſons can have any influence upon the Prudence & Juſtice of the Parliament. But that which begets the trouble and diſquiet of our loyall hearts at this preſent, is, That we heare thoſe ill-affected perſons are backed in their violence by the Multitude, and the power of raiſing Tumults, that thouſands flock at their call, and beſet the Parliament (and *Whitehall* it ſelf) not onely to the prejudice of that freedome which is neceſſary to great Counſels & Judicatories, but poſſibly to ſome Perſonall danger of Your Sacred Majeſtie & Peers. The vaſt conſequence of theſe Perſons Malignitie, and of the licentiouſneſſe of thoſe multitudes that follow them conſidered, in moſt deep care and zealous affection for the ſafetie of Your Sacred Majeſtie and the Parliament, our humble Petition is, That in Your Wiſdoms, you would be pleaſed to remove ſuch Dangers, by puniſhing the Ring-leaders of theſe Tumults, that Your Majeſtie, and the Parliament may be ſecured from ſuch inſolencies hereafter: For the ſuppreſſing of which, in all humility we offer our ſelves to wait upon You (if You pleaſe) hoping we ſhall appear as conſiderable in way of Defence to our gracious Sovereigne, the Parliament, our Religion, and the eſtabliſhed Laws of the Kingdome, as what number ſoever ſhall audaciouſly preſume to violate them. So ſhall we by the wiſdome of Your Majeſtie, and the Parliament, not onely be vindicated from precedent Innovations, but be ſecured from the future, that are threatned, and likely to produce more dangerous effects then the former. *And we ſhall pray, &c.*

FINIS.

C

V

D

fuch
wel-
whó
Go-
be-
ind
&
ble
we
nce
nat
od
me
of-
&
tie,
ow
for
our
be
ng-
the
en
our
pp-
o-
ed
a-
if-
be
m
re
r.

12

THE COPPIE OF A LETTER

VVritten to the DVKE of *BVCKINGHAM* Concerning the match with Spaine:

Diſcovering what Dangers would happen to this State by the Kings marrying with one of a contrary Religion ſhewed by diuers Preſidents.

BRITISH MUSEUM
k. Alured (T.)



Septemb. 2d

Printed at *London* for *George Tomlinſon*. 1642.

The Coppy of a Letter written to the Duke of *Buckingham*, concerning the match with *Spaine*.

THough to advise may seeme presumptuous, what is well intended I am more then confident will not be either offensive to your Lordship, or prejudiciall to me; the rather what is now offered, is, not for your good onely, but for the generall also; the honour whereof as in some sort you may appropriate, so you cannot but participate and communicate in the benefit.

The Parable in the Gospell tells us of a great King that married his Sonne and bid many thereto, yea upon the excuses of some and refusall of others, all of what sort soever and condition as well out of the high-waies as high places, were called and invited. As every true Christian hath an interest in the Marriage of the Kings Son of Heaven; so every good Subject as well as every great subject hath an interest in the marriage and welfare of the Kings Sonne here on Earth, which occasions so many to wish, that it may bring to him glory in her good will and peace to him on earth, which is much doubted cannot be from *Spaine*, since the motion of this match makes a generall feare that it can neither be safe for the Kings person, the gaine for this Church and Common-wealth, because that thereby may be an in-let to the Romish Locusts, who like a Canker-worme may in an instant smite our Gourd, under whose shadow wee sit safe; and then what may

may we all feare but the heate of perſecution, or diſſention to beate upon the head of *Ionah* the beſt affected of Gods people.

Who can but lament and wiſh with *Ionah* to dye, rather than to ſee and endure that day; for what evill will they not attempt againſt our goodly Cedar tree, that the Vine which their left hand hath planted may grow up? and they be ſheltred under her Branches. But herein it is hoped that God will enable this State ſooner to make prevention of their miſchiefe than triall of their affections, for as there is no perſon that wounded them more deepely, ſo there is no perſon whom they hate more deadly. And if they murthered the laſt Lord, *Henr.* of *France* becauſe they but ſuſpected him to favour the Proteſtants how doe they burne in malice againſt him who hath ſo profeſſed himſelfe, and blazed to his glory and their ſhame? And it is as unſafe for men as diſpleaſing to God, to relye upon them.

Henry of Bullen King of Navar father of *Henry* the 4. drawne by an imaginary Crowne of Sardinia and the Provinces of the Spaniard, left the Proteſtants both in profeſſion and perſon, and became a perſecutor of thoſe whoſe protector he was; but whiles he caſt his hopes upon Spaine he was deprived of his owne Crowne, and God in Juſtice who never leaves any that leane vpon him, firſt gave him over to a violent death, for a bullet tooke him within his owne Trenches beſieging the poore Proteſtants in Roane; *Henry* the fourth his Sonne, what Battells did he fight, what dangers did he eſcape even to admiration while he was at diſtance with the Pope and Spaniards? but when in a politick and worldly reſpect hee taſted the ſame ſower Grape which ſet his fathers teeth on edge; Firſt a young Ieſuite ſtrook him on the mouth, and then a Popiſh Raviliack ſtabd him to the heart. Whereas Queene *Elizabeth* the happieſt inſtrument of Gods glory of her ſex, ſince the bleſſed Virgin, notwithſtanding the few friends ſhe had abroad and diviſion at home when ſhee came to the Crowne, being a lame woman yet ſhe refuſed the King of Spaine, being her firſt and earneſt Suter by the Earle of Feria his Ambaſſadour, and notwithſtanding the thundering of the Popes Bulls and Spaniſh Canons openly, or the working of his Piſtols privately, they were never able to cut as much as the lap of her coate, or to diminiſh one haire, much leſſe the Crowne off her head. And His Majeſty, that now is, continuing conſtant in the ſame Religion ſhe profeſſed, continueth no leſſe miraculouſly in Gods protection, and though

there were but one Proteſtant Prince in Chriſtendome then beſides himſelfe, choſe rather to match with her, than with all the wealth of Spaine, or any other popiſh Prince.

What therefore his Majeſty hath given by precept to the Prince in his Booke, and by precedency in his owne perſon will undoubtedly be expected, and all good men hope will be performed; for as the Prince Proclaimes the King his Father by his wonderfull likeneſſe and reſemblance of the King him ſelfe, ſo it is hoped he will never appeare unlike him as in his other vertues, ſo particularly in the choiſe of his ſecond ſelfe, which ſo meerely concernes himſelf and your Lordſhip onely, for none can be too circumſpect, eſpecially ſince not a Secretaſet, not a Secretary onely, but the firſt, the ſtrongeſt and the wiſeſt man that ever was, though they were all good men, and Types of Chriſt, yet they were hereby tempted and ſeduced.

To addreſſe this Diſcourſe more particularly to your Lordſhip, Kings have almoſt ever had their favourites.

Alexander had long ſince his *Hepheſtion*, and *H.* 3. of France his *Epernon*, and *Philip* of Spaine had ſince his *Larvea*, yea the beſt Princes have not wanted them; for after the reckoning of *Davids* great Officers, *Huſhai* the Archite is called the Kings friend, *Ira* the *Iairite* is ſet downe to have been chiefe about *David*, which ſtands with reaſon, and agreeth with nature; for every private man is left to affect as he liketh: neither can affection be forced. Now to diſ-allow or confine that in a King which is left at liberty to the meaneſt ſubject, were prepoſterous and injurious. For though they Command actions as they are Kings, yet are they ſubject to their paſſion as they are men.

And if I may alleadge it without miſ-interpretation of others (as I am free from ill meaning my ſelfe) who knowes but Chriſt, the rather to ſhew himſelfe a Naturall man, expreſſed ſo much the more his Paſſion in his often weeping and affection to diverſe particulars, but eſpecially to Saint *Iohn* (if I may not ſay his favourite) certainly the Diſciple whom Ieſus loved more than any of the reſt.

It is Gods bleſſing and your happineſſe to be the Kings Favourite, as *Peter* therefore not preſuming to aske Chriſt of whom hee ſpake, beckned to the Diſciple whom Ieſus loved, on whoſe breaſt he leaned to aske for him: ſo ſure moſt men neither may nor ought to be ſo bold to aske or adviſe the King in this buſineſſe ſo much ſpoken of,

yet

yet they point at you, who the higher you are in the Kings favour, the more you are in the peoples eye and observation; and they expect you will not be wanting in the duty of a subject, a Counsellour and a Favourite; but as the reasons and perswasions are known to have the better opportunity to be delivered, and the more credit to be believed, so in this case to be with the King as *Moses* one of Gods greatest Favourites and familiar servants to stand in the gap, to divert the plague (for so in most mens judgements it is feared) how glorious and necessary soever it seeme outwardly, I am confident you thinke the Kings favour and your owne fortunes are not for your owne ends alone, or for any ill end at all, wee have lately seene the ends of those that have proposed such ends, and as Gods providence extends to the fall of a Sparrow, so much more to the rise of a Favourite. And who knowes but the same, that raised *Ioseph* in Ægypt, hath advanced you in England for the like end.

To parallel you in no disparagement you are a younger Brother by a second marriage as *Ioseph* was, a faire person and well favoured as *Ioseph* was, the King hath for your honour altered your name, as *Iosephs* was, you have honoured and inriched your Parents and brethren, and kindred as *Ioseph* did, *Iosephs* kindred were made known to *Pharoah* as yours to our *Cæsar*; Now my Lord seeing you follow *Ioseph* so farre leave him not to the end, but strive to be a meanes to preserve this our Land from a spirituall famine. We read not of any servant better respected of his Master than *Eliazar* of Damascus, whom *Abraham* had meant (had he dyed childlesse) to have made his heire, and we find not any service he did *Abraham* more (at least greater) then in the choise of a wife for his sonne *Isaac*.

Amongst the servants of our Patriarch, *The Defender of the Faith*, we observe none better respected than your selfe, and we know not in what you may doe him better service then with *Eliazar* to helpe to choose a *Rebecca* for our *Isaack*, *Abrahams* injunction is a good direction not to take her amongst the Cananite Princes, for having liberty to taste of every tree in the Garden, if wee shall onely meddle with the forbidden fruit how miserable and woefull is our condition; for the Serpent will not onely beguile the woman but the Philistims will intreat Dalilah, & she will betray *Sampson*, so while they plough with our Heyfer they will unfold our Riddle and undoe our State.

Besides whatsoever Language the Father speakes the children doe

 commonly

commonly ſpeake the mother tongue, and whereſoever there is a *Babel*, there is a confuſion not of tongues onely, but of ſtates.

Whereas Chriſts Church is like his Coate cloſely woven and at peace within it ſelfe, though ſome itching Seperatiſts ſeeke to make a hole in our coate and Church, which the Papiſts labour to rent worſe, and the deſperate Ieſuit makes it paſt mending, for whereſoever they come they turne Chriſts coate into *Deianiar* garment, which as it ſet *Hercules* on fire, ſo it ſet others in combuſtion; the reaſon is, their firſt founder was a Soulder, and ever ſince, *The way of peace they have not knowne*; at leaſt not lov'd. To inſtance in particular not unfit for our preſent purpoſe, we have not heard of any Proteſtant King that ever married with a contrary Religion, whoſe raigne hath bin proſperous, but very fatall and unfortunate.

Henry of Navar married with *Mary* of France, which marriage was very unfortunate to the parties never having iſſue, and being afterwards divorced, and ſo fatall to our Religion that there was more bloud ſpilt at thoſe Nuptialls than wine ſpent; for whilſt the Parents dreamed of the glory and ſecurity they ſhould have by the match, they were moſt miſerably maſſacred, and who doubts but what the French committed in their owne Country, upon that colour would any Papiſts be glad to doe in this Kingdome, for without breach of charity we may doubt of their ſincere meaning when they ſeeme to deſire the greateſt union; for in 88. while there was a Treaty of peace, the Spaniſh Armado came upon us. If therefore we either live or are led by example or precept, we ſhall finde it was forbidden the people of the world to marry with a different Religion; the injunction, the reaſon and the effect are ſet downe in Deutrinomy to the Iewes. And we ſee in *Salomon* the wiſeſt King that ever was, who married one of the greateſt Kings daughters that then was, yet we ſee the weakeſt ſex withdrew the wiſeſt man, for *Salomon* became an Idolater, his Son a foole, his Subjects rebelled, and the beſt part of his Kingdome rent from his poſterity for ever.

If we ſearch our Chronicles we ſhall finde that God hath croſt (if not curſt) our alliance and aſſociation with forraigne Princes, eſpecially with Spaine. A Prince of the greateſt performance that this Kingdome or Chriſtendome ever had was the black Prince, yet going into Spaine to ſettle *Don Pedro* in that Kingdome, beſides the monſtrous ingratitude and perfidiouſneſſe of the Spaniard, who failed

ſed of the performance of thoſe conditions hee had promiſed, which cauſed the unſeperable Revolt in France to the loſſe of our inheritance, the Prince was poyſoned in that Country that hee never had his health afterwards.

But to come neerer to our preſent purpoſe and to our owne times, which are little the better for our Spaniſh friendſhip.

I beſeech your Lordſhip obſerve that all the marriages for this laſt 120. yeares (except the ſeverall ſecond matriages of *Hen.* 8. have bin onely and no where elſe but with Spaine, with how little good God hath bleſſed them, the ſucceſſe ſhewes.

Prince *Arthur* married the Spaniſh Kings daughter, wee know God tooke him away preſently by a ſudden death without any iſſue.

In a politicke reſpect wee would then make a ſecond match for Prince *Henry*, afterwards King, did marry the ſame daughter, but doubtleſſe God was leſſe pleaſed with that match which was leſſe lawfull, and God tooke away all the male children, and left onely a daughter, in whoſe ſhort reigne was ſhed more bloud for the true Religion in ſixe yeares, than for the falſe in theſe ſucceeding ſixty yeares. We made then a third adventure and married with Spaine, Queene *Mary* with King *Philip*, which was ſo diſcontenting to the people, that it cauſed *Wiats* Rebellion, ſo diſcomfortable that it broke the Queenes heart being left and neglected by her husband ſo diſhonourable and prejudiciall to this Kingdome, that meerely for the Spaniards ſake we having no difference with France we loſt Callis in ſixe dayes, which had bin above 200. yeares in our poſſeſſion.

And though I have not ſo much judgement, nor ſo little wit to preſume where to match, yet I aſſume ſo much as to think a match at home cannot be held any waies inconvenient.

Wee find that the firſt and the laſt of our Kings that ever matcht with their ſubjects were *William* the Conquerer, *Edward* the fourth, and *Henry* the eighth, to which three matches God as it were to ſhew the leſſe we relye upon others abroad, the more hee will bleſſe us himſelfe at home; for by the two latter marriages God gave two daughters, two *Elizabeths*, two ſuch Queenes, than which there were never two ſuch bleſſed inſtruments of Gods glory, and this Kingdomes good, by eſtabliſhing peace in the Land, and Religion in the Church, untill his Majeſties moſt happy comming who brought both with him.

Thus

Thus my Lord have I made bold to lay my poore ſingle mite at your feete the many Talents you have cannot be better imployed than this, to make you here and everlaſtingly a good and faithfull Servant to both your Maſters; if you would lye in waite for an opportunity which is happily preſently offered, and your honour cannot invent any occaſion more pleaſing to God, and more laudable to the beſt men, then by perſwading ſecretly by humble intreaties, and oppoſing publickly by your ſolid reaſons this Spaniſh match, ſince whatſoever the occaſions or neceſſities of the Crowne be, it will finde more ſupport by caſting it ſelfe into the Armes of the Subjects which are the two Houſes of Parliament, then by ſeeking to any forraigne fawning foe, or envious enemy, whereunto whenſoever we leave and truſt we ſhall finde the Ægyptians Reedes, and their intentions rather to ſupplant than to ſupport us.

By him that is not ambitious (becauſe not worthy) nor yet afraid (becauſe not aſhamed) to be known to your Lordſhip in this buſineſſe.



Thomas Alured.

FINIS

R
O
W
n
A
R

A 13

True and perfect RELATION

Of the seizing the House of one Master *William Barnes* a Cavalier, and apprehending him neer *Wollage* in *Kent*, by Captaine *Willoughby* and his Company of Volunteers, and of the finding of a Trunk of Plate valued at a thousand pounds, a Trunk of Books, a Surplice, and a Cope with Beads, and other habiliments for a priest, buried in the ground in a Stable of the said *Barnes*.

And likewise of the seizing of threescore and fifteene peeces of Ordnance, by the said Captain and his Company in the Woodyard at *Wollage*, and bringing them to the Tower of *London*, on Friday the 26 of *August*, 1642.

Also the manner of their dressing of one of their Souldiers in the priests garments, which they found with a Book in his hand of popish prayers, and bringing him on foot from *Blackwall* to the Tower, with torchlight at ten of the clock at night.

LONDON,
Printed for *I. S.* September 2, 1642.



A True and perfect Relation of seising the house of one Master *William Barnes* a Cavaliere, and apprehending him neer *Woollage* in *Kent*, by Captaine *Willoughby*, and his Company of Volunteers, and of the finding of a Trunk of Plate valued at a thousand pounds, a trunke of Books, a Surplice, and a Cope with Beads, and other Habiliments for a Priest, buried in the ground in the Stable of the said *Barnes*, &c.

THe daily Discoveries of the Designes of the Malignant and pernicious party in this Kingdome, by the good providence of Almighty God may be an Argument of the illegalitie of their Quarrels, and the truth and profitablenesse of the cause

mayntained by the Parliament. The wise policie of that great Councell of State fore-seeing the great danger this Common-wealth is falne into and the deplorable Estate it is like still to attain to by the subtle and malicious Desiignes of the Enemies to Religion, and the peace and tranquillitie thereof, have endeavoured as much as in them lay to uncase and set forth to be viewed of all men by perspicuous descriptions, the Authours and Contrivers of all our evils; and thereby fore-warning all well disposed people, and well affected to true Religion, Royall Sovereignty and the Politicke Government of this Kingdome by Parliaments, together with the common and fundamentall Laws of the Land, to prevent by timely industry insuing troubles by that untoward and viperous generation threatned to them and their posterity, to which purpose many Orders have of late issued, derived from the power of that great Councell to the severall Officers of the severall Counties of the Kingdome from the highest to the lowest, to take Armes and provide for their owne safeties, against any attempts that should be made by any of the opposite party to disturbe the peace of the Kingdome, and onely intending thereby to overthrow the well established Government of this our fruitfull and politick Nation.

In pursuit whereof divers Commanders are em-

employed to raiſe and Conduct forces into ſeverall Counties, to keepe and preſerve the peace thereof, and ſuppreſſe all that ſhall attempt to diſquiet the ſame, wit full power to ſearch the houſes of Delinquents and all Recuſants, ſuſpected to favour the Malignant party, and to ſeize upon all ſuch Ammunition, Money or plate that ſhall be found by them, provided for any evill or pernicious purpoſe.

Amongſt the reſt of the worthy Captaines and Officers of this famous Parliamentary Army, one Captaine *Willoughby*, ſometimes a Sea-Captaine, in the County of *Kent*, having raiſed a company of Voluntiers to the number of 100. well-affected and ſtout Youngſters, whom hee exerciſed at *Graveſend*, till they were ſomewhat expert in their arms, & then deſirous to try what good ſervice he could do his King, the Parliament and his Countrey, ſet forth from *Graveſend* on Thurſday laſt, and with leiſure arrived at *Bariffe*, where he with his Company lodged that night, and the next day came to *Wollage* upon the Thames, where having ſpent ſome time with his Company, notice was given him, that in the Ship-carpenters yard, commonly called the Wood-yard at *Wollage*, there was three ſcore and 15. Peeces of Ordnance which were intended very ſuddenly, privatly to be ſhipped and conveyed to *Newcaſtle* for his Majeſties ſervice; upon which the ſaid Captaine *Willoughby* with his

Company compleatly armed Marched into the ſaid Yard, and there in the name of the Parliament ſeized the ſaid Peeces for the uſe and ſervice of his Majeſty and the Parliament, no oppoſition being made or attempted, ſaving that one Mr *William Barnes*, a Gentleman that lived about a quarter of a mile from the Towne, ſaid to ſome of the ſouldiers, their Captaine and they, did more then they could anſwer when time ſhould ſerve, that they would be called to an accompt for what they did, which being reported to the Captaine, he inquired what Gentleman he was, which being declared to him, he cauſed him to be apprehended, & took order for the ſecuring the Peeces till his returne, and tooke about 40 of his Souldiers with him, and went to the houſe of the ſaid *Barnes*, which he ſearched very ſtrictly, but could find nothing to their purpoſe, then went they to the ſtable, (one of the ſouldiers perceiving the ſaid *Barnes* his eye to be alwayes towards the ſtable) to ſee what horſes he had fit for ſervice, but finding none at all, aſked the ſaid *Barnes* if hee had not hid any money or plate in any place private, who anſwered, Dam him and ſinke him no, upon which as they were departing, the ſouldier that viewed the Gentlemans eyes, ſaid hee would take up a Planke of the floore before hee went, and taking up the ſame, pitched a ſticke in the ground, and it ſtuck in; whereupon they called

for

for a Spade, and digged about a ſpit deepe, and cut of a peece of Leather of a Trunke, which they tooke up filled with Plate, which they conceived could not bee leſſe worth then 1000 pounds, upon which they digged deeper and found another Trunke, in which was many popiſh bookes, a Cope, Surplice, beads and Prieſts garments, which they ſeized and brought to *Vollage*, and forthwith ſhipped the Peeces of Ordnance, and with a guard ſent them to the Tower, and the reſt of the Souldiers with the Captaine tooke boate and croſſed the water to *Blackwall*, where about eight of the clocke at night; They cloathed one of the Souldiers in the Prieſts attire, and with one of the bookes in his hand by Torch-light on foot came to the Tower, which if they had had day-light intended ſo to have come to the Parliament, but being late, ſtaid all night at the Tower, and this morning ſent to know the Parliaments pleaſure, what ſhould be done with the Peeces and Plate, and with the ſaid *Barnes*, which they Apprehended; where they continue, expecting the Parliaments Anſwer concerning the ſame.

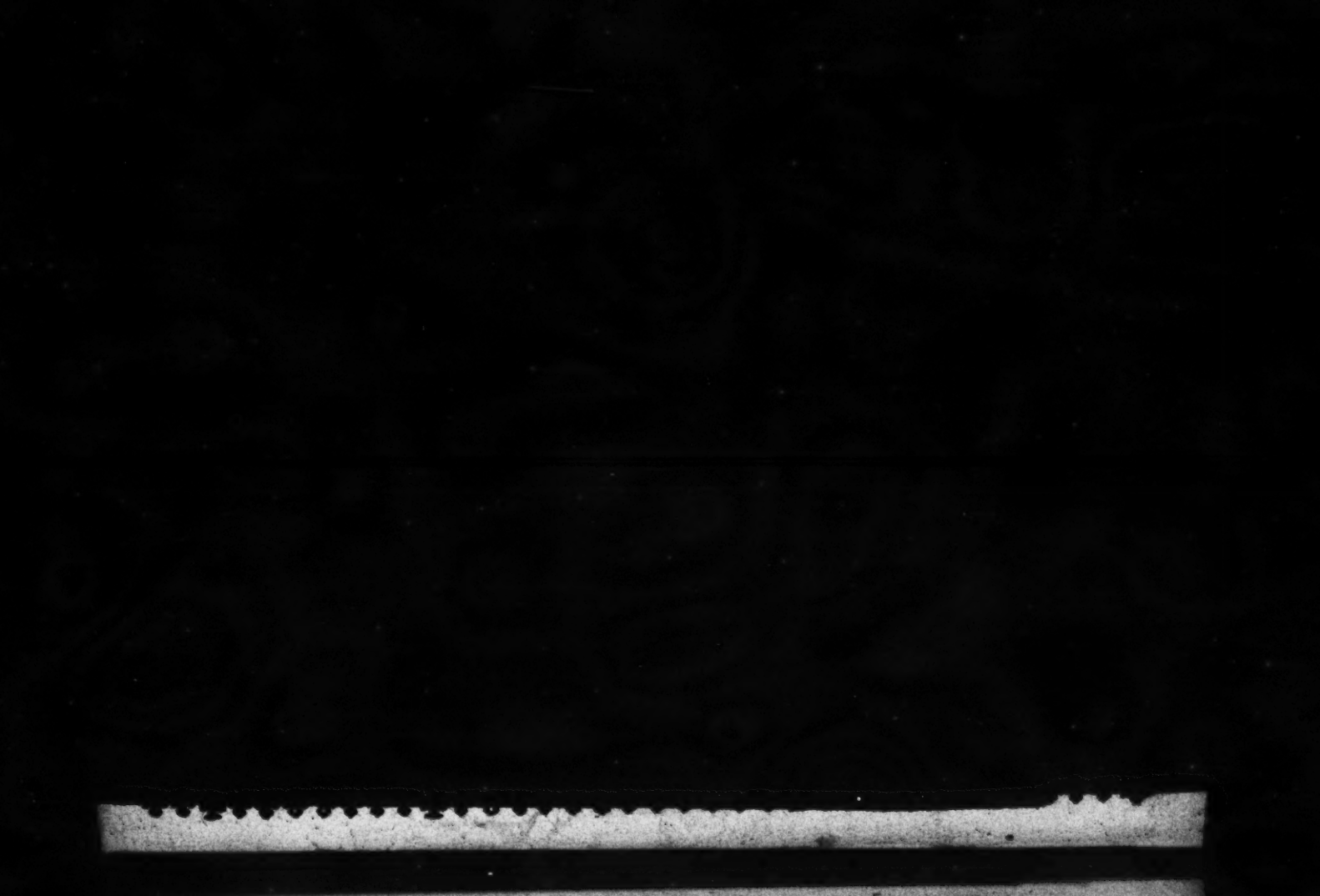
Thus we yet ſee and feele the goodneſſe of Almighty God in bringing to light from day to day the ſecret plots and indeavours of the Adverſaries to his true religion, and the peace of their Countrey, which God of his mercy ſtill proſper in the hands of his ſervants, whoſe de-

fires

fires and indeavours are only to establish Religion, the honour and dignity of his Sacred Majesty, the Lawes of the Land, and the lawfull power and Jurisdiction of the great and high Court of Parliament, to the Confusion of the enemies thereof, *Amen.*

FINIS.

BRITISH MUSEUM



A true Relation of the manner of taking of the Earl of Northampton, and 60. Cavaliers by Colonell *Hampden*, and Colonell *Goodwin*, with some of the Lord *Brookes* his Forces, together with the assistance of the Sheriffe and Trained bands of Northampton-shire, at Deintry in the said County of Northampton on Munday last, as it was presented to the *Speaker* of the Honorable House of Commons, on Wednesday the 31. of August.

Also the taking of the Earl of Carlile, Dr. *Beale*, Dr *Martin*, and Dr. *Sterne*, by the Parliaments Forces sent to Cambridge on Tuesday last, and how Dr. *Cosens* made an escape, and what joy there was by the Country people at their comming up to London, by Bonfires and Bells.

Also the manner of seazing a great quantity of Money, Plate and Ammunition neere Brackly in the said County of Northampton, by the assistance of the Major and Townes-men of Brackly. Shewing likewise how they were pursued to Oxford, and other places, and how many of them had their horses taken away.

Also the manner of bringing three Waggons and a Cart laden with money from Southampton, taken by the Earls of Warwicke, and brought to London in a Ship comming from Spaine, on Wednesday morning the said 31. of August, guarded with a Troope of Horse under the command of Serjeant Major *Brewer*.

Styl: 3

Printed at London for *Francis Coules*. 1642.

BRITISH
MUSEUM

A true information of the manner of taking the Earle of Northampton, and threescore Cavalliers, by Colonell *Hampden* and Colonel *Goodwin*

THe envious eyes of the malignant Party of this Kingdome that hath hitherto bin very watchfull to preserve themselves and act their divelish designs against the King and his great Counsell of Parliament, begin now to waxe dumb and their strength to faile, by which many of them are daily (through the great mercy and providence of Almighty God, whose eys are as a flame of fire that cannot only perceive the outward actions of man, but their more hidden and secret thoughts and dissipate and bring to naught every counsell and action attempted and practised by his enemies, and adversaries to piety and godlinesse) hath now to the joy of all his Children and servants delivered up into their hands one great adversary to peace, and firebrand of discontent in this State, and by his actions and endeavours hath done much mischiefe in this Kingdome, not only in neglecting and rejecting the Orders, Summons and Ordinances of the great Counsell of Parliament, but in opposing the same, but striving as much as in him lay to bring his Majesties good and

loving Subiects into an evill opinion of the indefatigable labours and wholsome proceedings of both houses of Parliament, and to obtain obedience to the illegall Commission of Array, which he having attempted to put in execution in the County of Warwick with much insolencie, and oppression of the Inhabitants of that County, but being opposed and at last driven out of the same by the Lord *Brooke* on *Munday* last, came to a Towne in *Northamptonshire* called *Deintry*, this incendiary is the Earl of *Northampton*, where he with 60. of his followers were apprehended, the manner whereof is as followeth.

ON *Monday* the Earle of Northampton with his Forces came to *Deintry* in *Northampton-shire*, which the Major having notice of, caused the Towns-men to take armes, and to oppose the said Earl and his company, denying him entrance into the said Town, and to give notice unto Colonell *Hampden* and Colonell *Goodwin*, who were at *Gaynsbury* with the Lord *Brooke*, desiring them with some of the said Lord *Brooke's* Army to come to assist them, which they did accordingly. Also the Sheriff of *Northampton* raised the trained Bands of the County, who came to assist the Colonells, all which forces comming in sight of the Earle of *Northampton's* army, divided themselves into two Battalia's, the one wheeling about, came behind the Cavalliers, and the other which was governed by the said Colonell *Hampden*, kept before them, by which meanes the Earle of *Northampton* was forced to fight, the skirmish holding five or six hours, at length the Earl was taken by Colonell *Goodwin's* troops, as he turned to fly. There being 40. Cavalliers slaine on the Earles side, and threescore taken prisoners, which the rest perceiving all fled, and left behinde them 2.

peices

pieces of Ordnance, which prisoners are committed to se-verall Gaoles in the Country, and the Earle of Northampton kept in custody of the Sheriffe till the pleasure of the House be knowne concerning them, which information was sent and presented to the Speaker of the house of Commons on Wednesday in the afternoone after evening sermon by a messenger sent from the Major and Townsmen of Deintry.

Tuesday at Brackley in Northamptonshire, was the houses of severall Recusants searched, in which was found by the Major and Townesmen as much money and plate as is worth 5000. pound and ammunition for 200. men, & 20 horses, which they seised for the use of King and Parliament, and are sending the same up to London.

This day also was a ship brought into the harbour at Bostock in *Lincolnshire*, and seized for the use of King and Parliament, there being 5. ships more discovered upon the sea but are not yet taken, in which was provision of Armes and powder, and six trunks filled with money, which are likewise bringing up to the Parliament.

Wednesday was brought to *London* 3. waggons and a cart load of bullion which was taken the weeke before by the Earle of *Warwicke* guarded with a troop of horse under command of Sr *Major Burrell* which was ordered by the House to be carryed to *Guild-hal* which was done accordingly.

Thursday was brought to *London* that were apprehended at *Cambridge* the Earle of *Carlile* and Mr. *Russell* brother to the Earle of Bedford, and being brought into the

Lords House, and after some debate concerning them, were committed to the custody of Mr. Maxwell, yeoman of the Black-rod, then notice was given to the House of the comming of the Bishop of *Ely*, and ordered he should be the next way conveyed to the Tower, and not brought to the House, but Doctor *Beale* and Doctor *Martin* should bee brought before the House of Commons when they came to Towne, who were likewise apprehended at *Cambridge* with the said Earle of *Carlile* and the other two, and are bringing up to *London* with a strong guard the said Earle and Master *Russell*, endeavouring at Cambridge to put the Commission of Array in execution, were assisted by the said Bishop *Wren* and the other Doctors, who also strived to procure of that University the Loan of money and plate to his Majesty, and therefore were apprehended.

This day also the Earle of Bedford lying in siege before *Sherborne* Castle in Dorset-shire, in which is Marquesse *Hartford* and some other Lords his complices, sent information to the House of Peers, that that County with the County of *Sommerset* very cheerefully came in to his assistance, that hee is now 40000. strong, and doubts not very suddenly to have the said Lords either alive or dead for they cannot long continue in that place, he having beset the Castle that there is no way for him to escape, that the said Marquesse is already desirous to come to a treaty with the Earle of Bedford, and yeeld up the Castle upon any condition, so he may save his life, which the said Earle denyeth, till he know the pleasure of the Parliament concerning the same.

BRITISH

A Letter

A Letter ſent from Brackly to one Maſter *Ed. B.*

WOrthy Sir, theſe are to certifie you of paſſages with us. Laſt night being Sabboth Day night, when wee came from Marſon Church we had newes of 200. Troopers all with horſes, were come into Brackly, which were come from the Kings Army, and had placed themſelves and their horſes at the Innes and private houſes, and ſome harſh ſpeeches they gave if they would not entertaine them: but whilſt their Supper was dreſſing and horſes baiting, they intending to ſtay 4. houres the Country perſued them from Deyntrie, and all the Townes betweene Deyntrie and Brackley, and come in and beſet the Towne ſome foure or five hundred men, ſome with Muskets, and what weapons the Country would afford and intended to take them; and ſome two or three ill-minded perſons gave the Troopers notice of it, and ſo the Troopers got out their horſes, and what they could of their carriages being but cloak-baggs and Piſtolls, and got the one halfe of them out of the Town, Oxford way, but before they could get to that paſſage, the Country men haſtened the ſtopping of it with ſome Musketiers, they with but few Pikes, and Bills, and Forkes, and beate downe in the Towne, and paſſages out of the Towne many of the Troopers, they tooke thirty horſes the Townes-men and the Country men together, and we have in the Hall, of them 22. priſoners. Whatſoever any particular man hath tooke he hath it to him ſelfe, inſomuch that many of Brackly have each of them a horſe, and many of the Country have gotten them horſes and and ride home on them. I my ſelfe being this morning at Brackly, having intelligence of a couple of Cavalliers that were hid in the towne all night, and conveyed away out of the towne by two ill-affected perſons, five of us purſued them and over-tooke them in Einly field with thoſe two that conveighed them away, two of our company got each of them a ſword;

ſword; and I ſearching under one of their Coates found a Piſtoll charged with a brace of Bullets which I tooke from him and that I keepe. There was no man killed in the Combate, onely two hurt, and ſhot in the ſhoulder, another cut, both by the Cavalliers. There purſued 120. horſemen with Muskets in the night, which came the greater part from Banbury: and now is comming this morning from Northampton Colonell *Norſe* with a band whom we think will purſue. When wee diſcovered them firſt this morning we were fearefull it had bin a band of Cavalliers, but now one is come in, that is of our owne traine men before them, and certifies us of truth it is our owne band, for our trained band is at Northampton, theſe that are taken ſay they know not whither they went, but they thinke for Oxford, they have bin travelling ever ſince Satturday, and were very hungry and their horſes tyred.

They rod in all haſt towards Oxford, and that night being very hungry and weary, and their horſes tyred, about 12. a clock there came about nineſcore of them into Oxford, which much affrighted the townſmen, in ſo much that ſome of them removed to Abingron for ſafety, but the Univerſity Scholliers entertained them with meate, drinke and lodging very kindly, yet notwithſtanding their kind uſage they robbed divers of the Townſmen.

At preſent I commit you to God, and reſt your to command in what I may.

Ed. B.

FINIS.

BRITISH MUSEUM

A DECLARATION

Of The LORDS and COMMONS Assembled in *Parliament*,

For the appeasing and quietting of all unlawfull Tumults and Insurrections in the severall Counties of England, and Dominion of Wales.

Die *Veneris*, *Septemb.* 2. 1642.

Ordered by the Lords and Commons Assembled in Parliament, that this Declaration shall be forthwith Printed, and afterwards published in all Market Townes, Parish Churches, and Chappels, within the Kingdome of England, *and Dominion of* Wales, *and especially in the County of* Essex.

Iohn Browne Cler. Parliament.

Also an Ordinance of both Houses, for the suppressing of *Stage-Playes*.

Ordered by the Lords and Commons, that this Order be forthwith Printed and Published.

Iohn Browne Cler. Parliament.

Septemb. 3. London Printed for *Iohn Wright*. 1642.

A

DECLARATION

OF The

LORDS and COMMONS

Assembled in Parliament,

For the appointing and placing of

all Inhabitants Forces and

the Several Counties of

Die Veneris, [illegible] 1642.

Ordered by the Lords and Commons Assembled in Parliament, That this Declaration be forthwith Printed and published in all Market Towns, Parish Churches and Chappels in this the Kingdom of England, and Dominion of Wales, and elsewhere in the County of Ellon.

John Browne Cler. Parliamentor.

London Printed for John Wright, 1642.

Die Veneris 2 Septem. 1642.

A Declaration of the LORDS and Commons assembled in PARLIAMENT.

THe Lords and Commons having lately sent Sir *Thomas Barrington*, and M. *Grymstone*, into the County of *Essex*, for the appeasing and quieting of diers Assemblies of people gathered together in great bodies, who had much damnified the houses, and taken the goods of divers persons without Law or other authority; And having received a report from Sir *Thomas Barrington* being returned, that

that the people upon the first knowledge given them that the Parliament required they should forbear the searching of any houses for Armes and Ammunition, or the taking goods out of any House otherwise then is or shall be directed by the Parliament, or without the assistance of some of those persons who are by both Houses of Parliament declared that they ought to be present; The people did thereupon presently yeeld obedience and withdrew themselves in a peaceable manner, and as they were required, did make restitution of Plate, Money, and many other goods by them taken from such as were pretended popish Recusants, and other malignant persons, and that they had expressed great zeale and forwardnesse to comply with the directions of Parliament for the future. The Lords and Commons doe declare, that they resent the aforesaid expressions of the people, and their ready obedience, as a testimony of that dutifull affection which they beare to the Parliament, and to the present service of the Kingdome, & doe hereby order and declare, that all persons whosoever, that have taken either Mony, Plate or any other Goods out of the House or Houses, or from the persons of any whosoever, without the speciall commaud or Order of both, or either House of Parliament, shall forthwith restore the same to the parties, from whome they were taken, or otherwise be proceeded against, as the Lords and Commons shall further direct, upon complaint made,

And

And as both *Houſes* of Parliament have beene, and will be very carefull to preſerve the peace of the Kingdome, by diſarming of all Recuſants, and ſuch others as ſhall be knowne or juſtly ſuſpected to be enemies thereunto, and to the pious and good endeavours of this Parliament; And to that purpoſe have by a Declaration paſſed by aſſent of both Houſes, the three and twentieth of *Auguſt* laſt, expreſſed what perſons ſhall be inrruſted for the managing of that ſervice; They doe thereby further Order and Command, that no perſon doe preſume either alone, or accompanied with others, to break or violently enter the Houſe of any whoſoever, under colour of pretence of diſarming Recuſants or other perſons pretended to be enemies to the peace of the Kingdome; without the particular command of ſuch as are intruſted or deputed by the Parliament; And it is further declared, that ſpeciall and ſpeedy care be taken therein, for the ſecurity of the Kingdome; and particularly for the County of *Eſſex*, from whom they have received ſo many expreſsions of their duty to the ſervice of the publike, though the Parliament cannot but let them know, that ſeverall violent actions by ſome of them unwarrantably committed, are extreamly diſallowed; but as the Lords and Commons declare, that they ſhall be ever ready to give aſsiſtance, and protection to all ſuch as ſhall obey the commands of both, or either Houſes of Parliament, ſo they doe reſolve, that they will inflict exemplary puniſhment

niſhment on all ſuch according to their ſeverall demerits, as ſhall be refractory and diſobedient to theſe their commands made knowne to them; and by all good wayes, and meanes will further endeavour to bring them to a legall tryall for ſuch their Offences; But for the incouragement of thoſe who have beene forward, and active in the ſervice of the Common-wealth, It is thought fit to give them notice, that thoſe eight Horſes taken from Sir *John Lucas*, and brought up to the Parliament by Sir *Thomas Barrington*, and intended by Sir *John Lucas*, for the ſtrengthning of a Malignant party, and are delivered by command to the Lord Generall to be by him imployed for the preſervation of the Kingdome, and the Parliament hath cauſed the ſame Sir *John Lucas*, and M. *Newcomen*, to bee committed to ſeverall priſons; And it is Reſolved, that they ſhall be brought to their ſeveralls tryalls and receive ſuch puniſhment as ſhall appeare to be juſt according to their demerits. And like proceedings ſhall be had againſt all ſuch as ſhall bee found diſturbers of the peace of that County.

Die

An Order of the Lords and Commons concerning Stage-playes.

WHereas the distressed Estate of Ireland, steeped in her own Blood, and the distracted Estate of England, threatned with a Cloud of Blood, by a Civill Warre, call for all possible meanes to appease and avert the Wrath of God appearing in these Judgements; amongst which, Fasting and Prayer having bin often tryed to be very effectuall, have bin lately, and are still enjoyned; and whereas publike Sports doe not well agree with publike Calamities, nor publike Stage-playes with the Seasons of Humiliation, this being an Exercise of sad and pious solemnity, and the other being Spectacles of pleasure

pleaſure, too commonly expreſſing laciuious Mirth and Levitie: It is therefore thought fit, and Ordeined by the Lords and Commons in this Parliament Aſſembled, that while theſe ſad Cauſes and ſet times of Humiliation doe continue, publike Stage-playes ſhall ceaſe, and bee forborne. Inſtead of which, are recommended to the people of this Land, the profitable and ſeaſonable Conſiderations of Repentance, Reconciliation, and peace with God, which probably may produce outward peace and proſperity, and bring againe Times of Joy and Gladneſſe to theſe Nations.

Die Veneris, Septemb. 2. 1642.

Ordered by the Lords and Commons in Parliament, that this Order be forthwith Printed and published.

John Browne Cler. Parl.

FINIS.

His Majesties 16

MESSAGE

TO

The House of COMMONS:

CONCERNING

An Order made by them for the borrowing of One hundered thousand pounds of the Adventurers Money

FOR

IRELAND.

Together with the ANSWER

OF

The House of Commons in Parliament thereunto.

ORdered by the Commons in Parliament, That this *Message* and *Answer* be forthwith Printed and published:

H. Elsynge, Cler. Parl. D. Com.

London, Printed by LUKE NORTON and JOHN FIELD, for *E. Husband* and *J. Franck*, and are to be sold at their shops in the Middle-Temple, and next door to the Kings-head in Fleetstreet. *September* 5. 1642.

BRITISH
MUSEUM



HIS MAJESTES MESSAGE

To the Houſe of Commons.

HIs Majeſtie taking notice of an Order lately made by the Houſe of Commons, wherby that houſe hath unduly aſſumed to themſelves Authority to order, direct, and diſpoſe of One hundred thouſand pounds, part of thoſe Moneys which the Adventurers for the redreſsing of the Rebells of Ireland have paid to that end onely to that purpoſe, To other uſes and intents, contrary to the expreſſe words of

the Act of Parliament concerning the ſame; Wherein it is enacted, That no part of the Money which ſhould be paid in according to that Act, ſhall be imployed to any other purpoſe, then the reducing of thoſe Rebells, untill they ſhall be declared to be ſubdued, out of His piety and Princely care for the confirming and re-eſtabliſhment of Gods true Religion in that His Kingdom of Ireland; For, the relief of His diſtreſſed Subjects there, for the ſuppreſsing of that horrid and bloody Rebellion, for the ſupply and payment of His Armies there, now in great want and neceſsity; Doth ſtrictly require the Houſe of Commons, as they will anſwer the contrary to Almighty God, His Majeſtie,

jeſtie, and thoſe that have truſted them, That they immediately retract that miſchievous, Illegall and unjuſt Order, wherein His Majeſtie expecteth their ſpeedy Anſwer and Obedience; And the rather that he may therby be ſecured, that ſuch part of the Four hundred thouſand pounds as is or ſhall be collected from His good Subjects of England, by vertue of the late Act of Parliament, whereby the ſame is granted, may not likewiſe (under falſe pretences) be diverted from its proper uſe, for which it was intended, and miſ-imployed to the diſturbance of the Peace of this Kingdom in a War againſt His Sacred Majeſtie.

THE

THE ANSWER OF The Houſe of Commons TO HIS MAJESTIES MESSAGE.

THe Houſe of Commons having received a Meſſage from His Majeſtie of the 13th of Auguſt laſt, whereby they are required to retract an Order made by them for the borrowing of One hundred thouſand pounds of the Adventurers Money for IRELAND, ſuppoſing that Order very prejudiciall to the affairs of Ireland, and contrary to an Act of Parliament made this preſent Seſſion; Do in the firſt place Declare, That theſe directions given by His Majeſtie for the retracting of this Order, is an high breach of Priviledge of Parliament; And that they cannot without a deep ſence of ſorrow, call to minde how Popiſh and Prelaticall Counſells did ſo far prevail with His Majeſtie, that two Armies were brought within the bowels of this Kingdom, and two Proteſtant Nations ready to welter in each others blood; That when both thoſe Armies had been a long time

time defrayed at the charge of the poor Commons of England, and at length by Gods bleſſing upon the endeavours of the Parliament quietly disbanded, the ſame wicked Counſells (prevented of that deſign) did ſoon after raiſe this bloody and barbarous Rebellion in Ireland: The ſuppreſſing whereof (for the better colour) was recommended to the care of the Parliament; who, out of a fellow-feeling of the unſpeakable miſeries of their Proteſtant Brethren there (not ſuſpecting this horrid Plot, now too apparant) did cheerfully undertake that great work, and do really intend and indeavour to ſettle the Proteſtant Religion, and a permanent Peace in that Realm, to the glory of God, and the great honour and profit of His Majeſtie, and ſecurity of His three Kingdoms: But how they have been diſcouraged, retarded, and diverted in and from this pious and glorious work, by thoſe Traiterous Counſells about His Majeſtie, will appear by many particulars, ſome whereof they ſhall upon this juſt occaſion call to remembrance.

That when the Lords and Commons had upon the firſt breaking out of the Rebellion, immediately provided & ſent over Twenty thouſand pounds, & ingaged themſelves and the whole Kingdom for the reducing of the Rebels: Yet His Majeſtie after His return from Scotland to London, was not either pleaſed by Word or Meſſage to take notice of it, untill after ſome in the Houſe of Commons had truly obſerved how forward thoſe miſchievous Counſellours were to incite His Majeſtie againſt His Proteſtant Subjects of Scotland, and how ſlow to recent the proceeding of His Papiſt Traitors in Ireland.

That

That although the Rebels had moſt impudently ſtiled themſelves, *The Queens Army*; and profeſt that the cauſe of their riſing was, to maintain the Kings Prerogative, and the Queens Religion, againſt the Puritan Parliament of England; And that thereupon both Houſes of Parliament did humbly and earneſtly advice His Majeſtie to wipe away this dangerous ſcandall, by proclaiming them Rebels and Traitors to His Majeſtie, and the Crown of England, which then would have mated and weakned the Conſpirators in the beginning; and have incouraged both the Parliament here, and good people there, the more vigorouſly to have oppoſed their proceedings: Yet ſuch was the power of thoſe Counſells, that no Proclamation was ſet forth to that purpoſe, till almoſt three Moneths after the breaking out of this Rebellion, and then command given, that but 40 ſhould be printed, nor they publiſhed till further directions ſhould be given by His Majeſtie.

That after both Houſes of Parliament had found out a probable way to reduce the Kingdom of Ireland, by the Adventure of private men, without any charge to the Subject in generall, and which they are very confident would have brought in a Million of Money (had His Majeſtie continued in or neer London) thoſe malicious Whiſperers, that durſt not hinder the paſſing of the Bill, which was ſo ſpecious in it ſelf, and ſo generally approved: Yet have by practiſe, by drawing His Majeſtie from His Parliament, by keeping Him at this diſtance, and adviſing Him to make war upon His people, ſo intimidated and diſcouraged the Adventurers

and

and others that would have adventured, that they have rendred that good Bill in a maner ineffectuall.

That the Parliament and Adventurers had long ſince deſigned five thouſand Foot, and five hundred Horſe for the relief of *Munſter*, to be ſent as a Brigade, under the command of the Lord *Wharton*; had made choice and liſted all the Commanders, and prepared Money, Arms, and other Proviſion for that Expedition, and all to be at the charge of the Adventurers: And when nothing was wanting but a Commiſſion to the Lord *Wharton*, to enable him for that ſervice, ſuch was the power of thoſe Counſels, that no Commiſſion could be obtained from His Majeſty; by reaſon whereof *Lymrick* was wholly loſt, & the Province of *Munſter* is now in very great diſtreſſe.

That when divers pious and well affected perſons had prepared twelve Ships, and ſix Pinnaces, with a thouſand or more Land-forces, at their own charge, by way of Adventure for the ſervice of *Ireland*, and deſired nothing but a Commiſſion from His Majeſty to enable them thereunto, that Commiſſion, after twice ſending to *York* for the ſame, and the Ships lying ready to ſet Sail for three weeks together, at the charge of neer three hundred pound a day, was likewiſe denyed; and thoſe Adventurers (rather then to loſe their Expedition) were conſtrained to go by vertue of an Ordinance of both Houſes of Parliament.

That although the Lords Juſtices of *Ireland* have three months ſince earneſtly deſired to have two Pieces of Battery ſent over, as very neceſſary for

that ſervice, yet ſuch commands are given to the Officers of the Tower, that none of His Majeſties Ordnance muſt be ſent to ſave His Majeſties Kingdom.

That although whilſt the Earl of *Leiceſter* ſtayed here in the Service of the Parliament, and in providing for his long-expected Voyage into *Ireland*, a Meſſage was ſent to the Parliament from His Majeſty to haſten him away, and Letters were written to the ſaid Earl from His Majeſty, that he ſhould make no ſtay at *York* for his diſpatch, but that his Inſtructions ſhould be ready for him againſt he came: And although it is notoriouſly known, That the Affairs of *Ireland* do exceedingly ſuffer by wanting the perſonall aſſiſtance of a Commander in chief, to give both life and motion to the Army there; yet the ſaid Earl hath been ſtayed with His Majeſty in the North a month and more, and as yet can get no diſpatch.

That notwithſtanding the bleeding condition of *Ireland*, yet divers Commanders and Officers in pay, and in actuall employment there againſt the Rebells, have been called away from that important Service, by the expreſſe Command of His Majeſty, as *Charles Floyd* Engineer and Quarter-Maſter Generall of the Army in *Ireland*, and divers others.

That Captain *Green* Comptroller of the Artillery, a man in pay, and principally employed and truſted here by the Lord Lievtenant of *Ireland*, for the providing and ordering the Train of Artillery which was to be ſent to *Dublin*, and who had received great Sums of money for that purpoſe, was com-

commanded from that employment and truſt, to ſerve His Majeſty in this moſt unnaturall Warre againſt His loyall and beſt-affected people.

That the Parliament having made great proviſion of clothes for the poor Souldiers in *Ireland* for their preſent ſuccour, and ſending ſix hundred ſuits, part thereof towards *Cheſter* the laſt week, the man that undertook the carriage of them, one *William Whitaker* by name, was aſſaulted by His Majeſties Cavaliers, then lying about *Coventry*, who took away theſe ſix hundred ſuits of clothes, and the Waggon and horſes of the poor man, although they were told that the ſix hundred ſuits of clothes were for the Souldiers in *Ireland*; and notwithſtanding the poor Carryer was five times with the Earl of *Northampton*, to beg a Releaſe of his Waggon.

That three hundred ſuits of clothes, with a Chirurgions Cheſt of Medicaments, being likewiſe ſent for *Ireland* by one *Richard Oneſield*, who was employed by the Parliament to carry them to *Cheſter*, a troop of His Majeſties Cavaliers, under command of one Captain *Middleton*, met with them upon the Road, and took away the clothes, and Chirurgions Cheſt, together with the poor Carryers horſes and Wagon, for His Majeſties pretended ſervice here.

That a great number of draught horſes prepared by the Parliament for the Artillery and Baggage of the *Iriſh* Army, were ſent to *Cheſter* for that purpoſe, and being there, attending a Paſſage, are

now required by His Majesty, for His said present service in *England*.

That His Majesties Forces are so Quartered in and about the common Roads to *Ireland*, that neither Money, Clothes, Victualls, or other Provision, can passe thither by Land with any safety.

That Captain *Ketleby* the Admirall, and Sir *Henry Stradling* the Vice-Admirall of the Ships which were directly to lie upon the Coast of *Ireland* to annoy the Rebells, and to prevent the bringing to them Ammunition and relief from Forraign Parts, are both called away from that imployment by His Majesties command, and by reason of their departure from the coast of *Munster*, to which they were designed, the Rebells there have received Powder, Ammunition, and other relief from forreign parts; by which, and many other particulars too long to relate, it may seem, as if those Barbarous *Irish* Rebells are kept on foot and countenanced there, of designe to assist the Northerne Cavaliers, and according to the Earle of *Straffords* unheard of advice, to have an Army in *Ireland* with which His Majesty may reduce this Kingdome, especially considering those confident Rebells have presumed, very lately, to send a Petition to His Majesty, intituling themselves His Majesties Catholike Subjects of *Ireland*, and complaining of the *Rightes Parliament* of *England*, and desiring, that since His Majesty comes not thither according to their expectation, that they may come into *England* to His Majesty: Which Petition we

 may

may justly feare, is but a Prologue to that Tragedie they have designed to act here; in case their coming over be not prevented by the care and vigilancy of the Parliament and good people of *England*. But lest the House of Commons might seem to excuse the making of this Order by a way of Recrimination, They, for satisfaction to the world, do protest before Almighty God (the searcher of all hearts) That they have as great compassion and sorrow for the present sufferings of their distressed brethren in *Ireland*, as if themselves were in their case (into which they are confident those horrid Traytors, those Monsters of men about His Majesty do labour to bring this Kingdom) That they have, and shall ever really endeavour by all means possible (with a due regard to the present estate of this Kingdō) to supply & support them in this their great affliction, notwithstanding the malice and obstructions of all opposers.

That the House of Commons lively apprehending the imminent danger of this Kingdom, and finding that whilst they were active here to subdue the Rebells of *Ireland*, there were Papists, Traytors and Delinquents more active in the North, to conquer and destroy the Parliament and good people of *England*, Thought it necessary to provide for the safety of both, by preparing a competent Army for the defence of King and Kingdom. And although multitudes of well-affected persons had cheerfully brought in great store of Plate for that purpose, yet in regard the Plate could not be coyned with such

expe-

expedition as the Importance of the ſervice did require, and well knowing that One hundred thouſand pounds might for a ſhort time be borrowed out of the Adventurers Money for *Ireland*, without any prejudice to the Affairs of that Kingdom, whoſe ſubſiſtence depends upon the well-fare of this, and reſolving to make a reall and ſpeedy re-payment of what Money ſhould be ſo borrowed, did make this Order; which, that it may appear to all the world to be neither miſchievous, illegall nor unjuſt (as His Majeſty by the inſtigation of thoſe malignant whiſperers is pleaſed to tearm it) the Houſe of Commons thought fit to recite it in *hæc verba*; and inſtead of retracting the Order, to re-pay the Money with all poſſible ſpeed.

The 30 of July, 1642.

IT is this day Ordered by the Commons Houſe of Parliament, That the Treaſurers appointed to receive the Monies come in upon the Subſcriptions for *Ireland*, do forthwith furniſh by way of Loan, unto the Committee of the Lords and Commons, for the defence of the

King-

Kingdom, the ſum of one hundred thouſand pounds, for the ſupply of the publike neceſſity, for the defence of the King, Parliament, and Kingdom, upon the publike Faith, to be re-paid duely and carefully within ſo ſhort a time, that it ſhall not be diverted from the purpoſe for which it was intended, or any way fruſtrate the Acts already made in the behalf of that Adventure.

BY which Order, and that which hath been here truely ſet down, it will eaſily appear to all the indifferent people of His Majeſties three Kingdoms, whether the King and His Cavaliers, or the King and His Parliament do moſt affect and endeavour the ſetling of true Religion, and a firm and conſtant peace within that bleeding and diſtreſſed Kingdom.

FINIS.

THE COVENANTS Plea for INFANTS:

OR,

The Covenant of FREE GRACE, pleading the Divine Right of Christian Infants unto the Seale of holy Baptisme.

Against the Rusticke Sophistry, and wicked Cavillations of Sacrilegious Anabaptists:

Being the Summe of certaine Sermons had in the Parish-Church of Cranham, *neere the City of* Gloucester, *in* Gloucester-*shire, with the exceptions of certaine* Anabaptists *against the foresaid Sermons, and the Authors answers thereunto.*

Very seasonable for weake consciences in these unsettled times of Schisme and Apostacie.

By THOMAS WYNELL *Minister of the Gospel of* JESUS CHRIST.

OXFORD,
Printed by *Henry Hall* for the Author. 1642.

BRITISH MUSEUM

TO

MY MOST INDVLGENT mother the Famous VNIVERSITIE of OXFORD, all flouriſhing encreaſe of Divine Graces, and Commendable Literature be wiſhed and multiplyed.

Men, Fathers, and Bretbren,

I Have with a mournfull eye, and a ſad heart beheld the diſtractions of theſe times, and ſeene the devill, that *Mille-artifex*, taking the opportunity (as alwaies he doth) to erect his throne upon our wofull

miſeries. They ſay *Rome* muſt packe out of *England*, ſo 'tis credibly reported: and now the Envious one labours to bring in *Amſterdam*. The KINGS power, in cauſes Eccleſiaſticall, muſt be taken from the *Pope*, and reaſon good: and now the devill labours ſtrongly to lay it upon the people; ſo that (if the devill can do it) *Cæſar* muſt alwayes behold his Glory in Captivitie. Ceremonies muſt downe, and let them fall, if they and the Goſpell may not ſtand together; but let not *American* novelties *ponere obicem*, to the Covenant of free Grace. Stand faſt (yee Worthies) and acquit your ſelves like men; View over this Treatiſe (I beſeech you) and (if it may not be to your diſparagement) vouchſafe it your Patro-

nage.

lage. Nay more (if you thinke it may any way further the Protestant cauſe) joyne with me (I pray) in preſenting it to the Honourable Court of PARLIAMENT. Nothing is herein (for ought I know) diſſonant to the Orthodox faith. It is the firſt fruits of my labours that ever ſaw light, and I Dedicate it to my deare Mother, knowing that hereby I ſhall have an affectionate conſtruction put upon all mine aſſertions. I pray let it not be thought ambition in me, that I ſue unto you for Patronage, but accept all in favour, as I preſent all in love: What is amiſſe (I pray) correct, and what is right (I pray) allow. And thus (not to retard your more weighty imployments) I commit you all to the good diſpoſe of Iſraels Keeper

(who can do for you beyond what I can aske or thinke) and ſo I reſt

Your moſt obedient ſonne

THOMAS WYNELL.

TO THE CHRISTIAN READER,

Grace, Mercie, Peace, Strength, Stability, and Settledneſſe, with a bleſſed encreaſe of all heavenly gifts from the Sanctuary by Gods Ordinances of Grace, to the perfect edification of the Soule, &c.

Chriſtian READER,

HE that puts himſelfe in Print in matters of Controverſie, doth not onely bid battell to the oppoſite party, but alſo expoſe himſelfe to the critical cenſure of all beholders, and ſtanders by. And by how much any Writer ſeekes the applauſe of men in publiſhing his worke, by ſo much the Righteous God makes him a looſer. And that worke (moſtly) is moſt proſperous, wherein leaſt of fame, and moſt of conſcience is ſought and aimed at. This poore Treatiſe of mine, though meane for phraſe, ſtyle, and artifice, yet needfull in theſe times of ſchiſme

schisme, and heresie for the subject matter thereof, as that which may occasion my faithfull brethren (more able) to trash the insolencies of a dangerous faction, the daughter of the Separation, and the Mother of Libertinisme. As for my call to this imployment, it is this, viz.

There were here unto my dwelling a company of the Separation, who undertooke to erect a Church by entring into a Covenant, and these carried on their resolutions hand-smooth, untill they were grown into a great faction. And (as it is the property of that Schisme to speake at randome) they began to let flie against the Church assemblies of England, as false, Antichristian, and out of Gods way.

Whereupon I began to enquire into the nature of their Covenant, and told them, that if it were a Covenant of first entrance into the true visible Church of Christ, then of necessity the parties so entring must have the seale of first entrance imprinted upon them, which (under the Gospell) is Baptisme. For if the Ministery which they leave be false in the very constitution thereof, then the Sacraments by them administred, must needs be nullities; and so now they having a lawfull ministery constituted and set in Christs way, they must begin all anew, Baptisme and all. Thus (by way of arguing) I spake unto diverse

diverſe of them, which did ſo puzzle them, that not long after ſome of them fell upon this practice of ſealing their covenant by Baptiſme, renouncing their Baptiſme in their infancy, as a nullity and an Idoll. and being demanded by the Magiſtrates of the City of Glouceſter *(before whom they were convented) who it was that adviſed them unto this practice, they nominated mee to be the firſt that put them upon it: whereas I was ſo farre from it, that I held that the dangerous Covenant of the Separation would neceſſarily lead unto this. And moreover one* Walter Coles *of Painſewicke a Taylor (a man of good behaviour a long time, and well eſteemed by the godly and beſt Chriſtians) This man (I ſay) fell off firſt to the Separation, (where he had his bane.) And God having given him another child, he refuſed to have it baptized untill it could anſwer for it ſelfe. This matter fell into debate in Mr* Wels *his Congregation at* Whaddon, *Paſtor to the Separation there, where the ſaid* Coles *was a member. Now* Mr Wels *and the Church-officers of his diviſion (foreſeeing the ill conſequence of this buſineſſe) had reſolved to determine againſt the ſaid* Walter: *but this being perceived by the ſaid* Coles, *he deſired to goe out of the com-*

pany. And happy had it beene for him, if hee had returned to his former godly, and profitable courſes of doing good. But he goes further, and turnes plaine Anabaptiſt. And ſo making a journey to London hee brings downe one Thomas Lambe a chandler (as it is reported) and one Clem: Writer a Factor in Blackwell-hall London (both Anabaptiſts) iuto this Countrey. And I being in London, theſe two travellors (by Walter Coles his directions) came on the Lords-day to Cranham (where I did and doe ſerve in the worke of the Miniſtery) and there the ſaid Lamb (being in a grey-ſuit) offers to preach in publike, but being diſappointed by Gods good providence of his wicked purpoſe, he retires to a private houſe in Cranham aboveſaid, and by Preaching there he ſubverted many. And ſhortly after in an extreame cold, and froſty time, in the night ſeaſon, diverſe men and women were rebaptized in the great river of Severne in the City of Glouceſter. And ſo at length returning from London, I found the face of things much altered, and many ſtrangely leaning to the hereſie of the Anabaptiſts. And they put on the buſineſſe with ſuch peremptory boldneſſe, as if all the world had beene unable to gain-ſay their practice, or refute their doctrine.

doctrine. VVhereupon to clear my ſelfe, and to ſatisfie others, I undertooke the controverſie at Cranham, where they had left their poyſon. And when I undertooke it, the Anabaptiſts from Glouceſter, and Painſwicke came to heare mee, and ſet upon mee in the open face of the Congregation, as ſoone as I came downe out of the Pulpit. I deſired them to forbeare publique tumults, and to ſend in their exceptions againſt what I had laid downe for Pœdobaptiſme. And at firſt they ſent mee in a paper with no hand to it: but this I rejected, and delivered back to them againe, becauſe I knew no one of them would ſtand to it, when once the folly thereof was declared. At length I received about two ſheetes of paper, and yet (though it came in the names of them all) there was but one hand unto the ſame, and this Champion doth ſo ſtoutly mannage the matter, that ſurely if his cauſe were ſuitable to his ſtomacke, neither men nor Angels could ſtand before him. It is high time then for us to beſtirre our ſelves, when condemned hereſies ſhall find ſuch bold abettours, and that in the Land of light and truth. The Lord put it into the hearts of our Parliament to ſettle a Government among us with ſpeed, that out-facing impudencie may be called to an account, that truth and

peace may dwell in our Land. And now (Gentle Reader) peruſe the enſuing tractate, wherein if thou find any benefit, give God the glory, and afford mee thy help at the Throne of Grace. And ſo I have done, and do thou begin.

BRITISH

Thine in the Truth

T. W.

ERRATA.

PAg. 6. line 1. for Cor. read King. p. 8. l. 7. for up, r. upon. p. 10. l. 22. r. *Gods Covenant of Grace.* p. 11. l. ult. adde, *of God: command, but because.* p. 16. l. 31. for, their God, r. *thy God.* p. 36. l. 22. for under, r. *of.* p. 42. l. 16. dele *not.* p. 81. l. 4. let *Petitio principii*, be put in the Margin. Ib. for, diſputationibus, r. *diſputationes.* Ib. l. 20. for well by, r. *well as.* p. 107. l. 14. for, profeſſion in the, r. *profeſſion of faith in the.* p. 110. l. 16. for, as whatſoever, r. *as if whatſoever.* p. 111. l. 20. dele *or.* p. 114. l. 17. dele *ſaved and.* p. 115. l. 22. for, certine, r. *certaine.* p. 116. for, to, r. *of*, p. 119. l. 6. for, hearts, r. *heart.* p. 122. l. 28. for, not, r. *nor thee.*

THE COVENANTS Plea for INFANTS.

MATTH. 28. 18, 19, 20.

All power is given unto Me in Heaven and in earth.
Goe yee therefore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the Holy Ghost.
Teaching them to observe all whatsoever I have commanded you. And loe I am with you alwayes, even to the end of the world. AMEN.

THE monstrous brood of Anabaptists in former ages, and now in these our dayes, have made, and doe make this portion of Scripture their maine Fort, and strongest Barricado to beat back poore, helplesse, and harmlesse infants from being consecrated into Gods peculiar by baptisme, though born of Christian parents.

Now against these unjust oppressours, and sacrilegious theeves I am now come into the field, to maintaine the christian birth-right of infants, whose parents are sealed unto God, and of His Family: And to set them into their own border, possession, and inheritance.

And becauſe ſome of Satans troopers of late in mine abſence have made an in-rode into this Pariſh, and by perverting of this Scripture have carried away ſome, and ſtaggered many others, therefore I have choſen to inſiſt upon this Text, to let all men ſee how it makes nothing at all for the eſtabliſhing of their wicked purpoſe.

This whole Chapter contains the Hiſtory of our Saviours reſurrection, and a Rehearſall of what He did on earth between the time of His triumphant reſurrection, and His glorious Aſcenſion.

The former we omit for brevities ſake. In the latter, the Spirit of God relates how Chriſt (being riſen from the dead, & by vertue of His reſurrection poſſeſſed of all power and authority over all things and perſons, in heaven and in earth) gave a command, and commiſſion unto his Apoſtles to goe out among the Pagan-Gentiles, and plant the Goſpell among them, and not confine themſelves any longer within the precincts of *Iudea*. And why? Becauſe all power is given unto Chriſt in heaven and in earth, which before was not given unto him. This is our Saviours preface, and it is a materiall paſſage, and the ground of our Saviours ſending of His Apoſtles to plant the Goſpell among the Pagan-Gentiles. Now all power and authority concerning the Church of God was conferred on Him for miniſtring the kingdome of heaven among Jewes, and Gentiles. And hence obſerve this point for your inſtruction.

Doct. *Viz.* That all power and authority concerning the Church of God was given unto Chriſt, and conferred on Him by vertue of His meritorious death, and triumphant reſurrection from the dead. *Eph* 1.19, 23. *Pſ.* 2. 6, 9. compared with *Acts* 13. 33. *Heb.* 2. 9. 10. *Luk.* 24. 46, 47.

Reaſon. And the reaſon is, becauſe thereby Chriſt vanquiſhed the enemies of our ſalvation, led captivity captive, received gifts for men, and became the head of the Church among Jewes and Gentiles.

Queſt. But had not Chriſt this power from the beginning?

1. He

1. He had it in the mind and decree of His Father; for we were choſen in Him, and He was ſtill the head of His, the Church. *Anſ.*

2. He had it vertually in His ſufficiency to vanquiſh enemies, and to deliver His choſen; for Hee was a lambe ſlaine from the beginning.

3. Actually; and by way of execution among Iewes and Gentiles, without difference. He had it not, untill the time of His glorious reſurrection. *Acts* 2. 32, 36. For then was Hee declared to be the ſonne of God, and the Iewes *Meſſias*. *Rom.* 1. 4.

Now this point may be put to ſundry good uſes.

It may ſerve to pierce the hearts, and ſoules of all wicked men, and move them to repentance, and amendment of life. *Acts* 2. 36, 37. *Vſe* 1.

It may ſerve to deterre all Church-enemies from their furious, and vaine attempts againſt Chriſt, and His Goſpell. *Pſal.* 2. 1, 8. *Vſe* 2.

This ſhould teach us to yeild divine honour, and worſhip unto Chriſt. We are to ſet him up as the Lord of our faith, having His warrant for what wee doe in His worſhip under the Goſpell, making Him our King and Lawgiver, and obey him in all things, that He ſhall ſay unto us, depending upon him alone for ſalvation, as our All-ſufficient Saviour. *Vſe* 3.

Let us then labour to be ſo qualified, and ſo to live, as that all this power of Chriſt may be improved for our advantage. Now if we would bee ſo qualified, wee muſt ſee that wee are true members of Jeſus Chriſt. And the truth of this may be diſcerned by our threefold oneneſſe with Chriſt. *viz.* 1. Of Spirit. 1 *Cor.* 6. 17. 2. Of image, *Gal.* 4. 19. 3. Of carriage. *Gal.* 2. 20. Now if wee are thus one with Chriſt, Chriſt will be Alſufficient unto us againſt every evill, and for all good things of ſoule or body, in life and death that we ſhall ſtand in need of. *Vſe* 4.

This conſideration may laſtly afford precious matter of ſubſtantiall *Vſe* 5.

ſubſtantiall, and laſting joy. *Pſal.*118. 22, 23, 24. *Pſ.*149.2.

And let this ſuffice for the Preface. Wee are now to treat of Chriſts glorious Commiſſion unto His Legates and Apoſtles. Wherein before we come unto the particular ſcanning of the whole text, we will premiſe two things in Generall, which will appoſitely reach the preſent controverſy between us, and the Anabaptiſts.

1. The firſt Generall is this, *viz.* That the Apoſtles, and firſt planters of the Goſpell muſt no longer keep within the precincts, and borders of *Iudea*, but goe out among the Pagan-Gentiles, and inſtruct them in the Myſtery of the Goſpell, and ſo ſeale them alſo into Gods peculiar by baptiſme.

2. The ſecond Generall is this, *viz.* That the Apoſtles had a Commiſſion from Chriſt to goe unto all Nations without limitaion, and were not to take up their ſetled reſidence in any one Nation, but to travell from Countrey to Countrey, their Commiſſion was ſo large and ample. They were for *Spaine*, they were for *Rome*, for *Italy*, for *Corinth*, for *Aſia*, for *Macedonia*, for *Philippi*, &c. And in this they had a peculiar Commiſſion, which was to plant foundations where Chriſt was not named, to beare the Name of Chriſt before Iewes and Gentiles, to be the immediate pen-men of the Holy Ghoſt, to deliver unto them the immediate will of God concerning faith and worſhip, and to confirme their doctrine by miracles, as part of their extraordinary Commiſſion. Now let the Anabaptiſts ſhew us any ſuch Commiſſion among all the mopping apes of their Apoſtolicall inſtructers, by whoſe miraculous endowments, they hope to ſee all the world brought to the obedience of their faith.

Now this ſecond obſervation we ſhall not ſpeak of here in this treatiſe; for ſuch was the impetuous madneſſe of the Anabaptiſts at their firſt entrance into their new way, (for young beginners are moſt fiery) that I thought it prudence, to forbear the further proſecuting of this text: for their objections would have been ſo many, that in anſwering of them, I ſhould have ſpent whole ſermons, and ſo have deprived mine

mine auditory of more neceſſary inſtructions; and therefore I reſolved to deale with them by writing, and to publiſh my Sermon-notes (or at leaſt the ſumme of them) upon this firſt Generall; this being the very hinge, upon which the controverſy betwixt us, and the Anabaptiſts is turned.

The firſt Generall point then is this, *viz.* That the Apoſtles, and firſt planters of the Goſpell, were no longer to keep within the borders, and precincts of *Judea*, but to goe out among the Pagan-Gentiles, and inſtruct them in the myſtery of the Goſpell, and being ſo inſtructed to ſeale them into Gods peculiar by Baptiſme.

Now as this point ſtands clearely upon the text, ſo other Scriptures ſuffrage with it, as *Mark.* 16. 14, 18. *Act.* 10. 34, 38. *Act.* 13. 47, 48. And this primitive adminiſtration of the Goſpell, unto the Pagan-Gentiles is called a bearing of Chriſts name before them. *Act.* 9. 15. And an opening of a doore of faith unto the Gentiles. *Act.* 14. 27. 1 *Cor.* 16. 9. And here faith muſt be the doore of admittance.

But to make briefe way to the clearing of the truth, againſt the obſtreperous clamours, and darkening cavillations of the Anabaptiſts, or oppoſers of pædo-baptiſme, we are to conſider, what the ſtate of the Gentiles was in point of religion, before the Goſpell was preached among them by the Apoſtles, and firſt planters of Chriſts Kingdome, and then what their eſtate is now (where the Goſpell is planted and they baptized) in point of Religion.

The ſtate of the Pagan-Gentiles in point of religion, before the Goſpell was planted among them, may be preſented unto you in two Generalls. *viz.*

1. They were without Chriſt, aliens from the Commonwealth of *Iſrael*, ſtrangers from the Covenants of promiſe, having no hope, and without God in the world. *Epheſ.* 2. 12.

2. They had their viſible and Country-Idols, and they were carried away to dumbe Idols, even as they were led. 1 *Cor.* 12. 2. *Rom.* 1. 18, 32. *Pſal.* 115. 2, 8. Thus the *Sidonians* had their *Aſtaroth*, the *Moabites* their *Chemoſh*, the

children of *Ammon* their *Milchom*. 1 *Cor*. 11. 33. The Philiſtines their *Dagon*. 1 *Sam*. 5. 1, 2. The *Epheſians* their *Diana*. *Act*. 19. And the *Athenians* their *Hotch potch*.

This was their ſtate in point of religion. And therefore is there any reaſon, that theſe ſhould be baptized, before they were turned from their Idols, and called to faith in Chriſt, and repentance towards God? Surely none. And therefore Chriſt would that ſuch ſhould be firſt made Diſciples, before they ſhould be baptized into the name of the ſacred Trinity. And the Apoſtles did ſo. For its expreſſely ſaid, that many of the *Corinthians* hearing, beleeved, and were baptized. And there is good reaſon for this; for

Firſt, its fit that meere aliens, and profeſſed Idolaters, (Gods profeſſed enemies) ſhould manifeſt their faith and repentance, before they ſhould be ſealed into Gods peculiar by baptiſme.

Secondly, none of their kindred were ever before in the ſtate of Chriſtianity, from whence they might claime right unto Gods ſeale of Admittance. But now a Church was to be raiſed of perſons growne up to yeares, and ſo confeſſion of faith muſt be the ground of their baptiſme, their parents being not baptized before, and in the ſtate of Chriſtianity.

2. But ſecondly, the condition of the Gentiles where the Goſpell is embraced, and they baptized into the Name of the holy Trinity, is not now the ſame in point of religion. For

1. Firſt, it cannot be ſaid that ſuch Gentiles are aliens from the Common-wealth of *Iſrael*, without Chriſt, ſtrangers from the Covenants of promiſe, having no hope, and without God in the world.

2. It cannot be ſaid that ſuch Gentiles have their Countrey-Idols, by which they are carried away, ſeeing they are turned from them. 1 *Theſſ*. 1. 9.

3. It muſt needs be acknowledged that ſuch Gentiles are not farre off, but in Jeſus Chriſt made nigh by the blood of Chriſt. *Epheſ*. 2. 13. having acceſſe unto the Father through

through Christ by the Spirit. verse 18.

4. It must needs be acknowledged, that such Gentiles are no more strangers, and forreiners, but fellow-citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner-stone. *Eph.* 2. 19, 20.

5. It must needs be acknowledged, that such Gentiles are all baptized into Christs body. 1 *Cor.* 12, 13. *Gal.* 3. 27, 28, 29. Now bring me any such Gentiles as these, among the Pagan-Gentiles, before the Gospell came among them, and was embraced by them. And therefore these things being considered, who but a stupid dolt, and perverse wrangler, can hence conclude, that infants of Christian parents should bee debarred from the Sacrament of Baptisme in their infancy. And the reason is because their parents are not now found in the state of heathenish Paganisme, (as were those among whom Christ sent His Apostles before they received Christ and His Gospell) but now they stand in Grace, and Covenant with God, as His peculiar people, holy, and beloved.

Now, albeit it is a truth, that all children of baptized parents are baptizable, and to be baptized, yet to prevent impertinencies, and all collaterall cavillations, I propound the question concerning pædo-baptisme in these termes, *viz.*

Whether children of holyest parents in purest Churches are to be baptized in their infancy?

The point between us and the compleat Anabaptists is simply concerning pædo-baptisme. If my controversy lay with the Semi-Anabaptists, I would lay my proposition in other termes, but the compleat Anabaptist doth hold, that no child in infancy is baptizable, let his parents be never so holy, and let the administration be never so pure.

Now we maintaine the affirmative of this question against the Anabaptists upon these grounds; *viz.*

First, because Infants of Christians are holy. 1 *Cor.* 7. 14. cum *Rom.* 11. 16. And *a Spiritu Sancto recepta ad Baptismi ad-* *Reason* 1.

miniſtrationem is an invincible argument with S^t. *Peter*, *Acts* 10. 47.

Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt, as well as wee?

Ob. I but, ſay our buſy-Anabaptiſts, there was a viſible manifeſtation of the Holy Ghoſt in a miraculous manner, upthoſe that *Peter* ſpeakes of there; but there is no manifeſtation of the Holy Ghoſt, upon Infants of Chriſtian parents in their infancy, more then upon Infants of *Turks* and *Pagans*.

Sol. I anſwer, that there was a manifeſtation of the Holy Ghoſt, as well to the eye of ſenſe, as to the eye of faith, but here to the eye of faith only. That was miraculous & extraordinary; this oraculous & ordinary. And a ſtanding Oracle is as much to be credited; as a Miracle, if not more; For miracles are but ſecondary confirmations of divine faith, but Gods written Oracles are primary. Manifeſtations of holineſſe may be fallacious, but Gods Oracles are certain, and can never deceive. And the finger of God hath written holineſſe upon Infants of Chriſtians, and *Paul* (Gods Embaſſadour) hath proclaimed it unto us. A writing, and a proclamation, that the helliſh ſpite, and virulent tongues of clamouring Anabaptiſts, ſhall never be able to obliterate or diſanull by their baſtard expoſition of this ſacred Oracle; forcing it to ſpeak the ſtrange language of a ſeduced Anabaptiſt, and not the heavenly language of the ſacred Scriptures, a practiſe plainly diabolicall and helliſh. But put caſe (oh monſter!) that God the Father, God the Sonne, and God the Holy Ghoſt ſhould come unto thee, and ſay, theſe are holy children. Doeſt thou think Gods meaning were, that they are no baſtards, but lawfully begotten? Surely, if that ſhould be Gods meaning, He ſhould not ſpeak according to the uſuall language of his owne written word. For tell me, where God termes children holy, for their being meer legitimates? Canſt thou bring one text of Scripture, where children are ſaid to be holy, unleſſe it be in relation unto the holy Covenant under which they were borne? And if God ſhould ſay that ſuch children

children are holy, becauſe of the holy Covenant, under which they were borne, (as children are ſaid to be holy for that only reaſon in the Scripture.) Did not God in this ſay unto thee, I have ſet theſe children apart unto my ſelfe? *Pſal.* 4. 3. Did not God in ſo ſaying ſay unto thee, ſet them apart unto Me as My Portion. And how wouldeſt thou ſet them apart unto God, but by putting Gods ſeale upon them? Well, we need not ſuppoſe Gods ſpeaking thus unto thee, for God doth ſo ſpeak unto thee, and unto all men in this ſacred Oracle. And on children of Chriſtian parents it muſt ſtand, as an unchangeable Oracle, that they are holy.

Queſt. But (ſay Anabaptiſts) that children of Chriſtians are holy, the text is expreſſely cleare; but what holineſſe doth the Apoſtle meane?

Sol. I anſwer, that doubtleſſe the Apoſtle meanes ſuch holineſſe as the Prophets in the old Teſtament doe meane, when they call the children of Gods Covenant-people the holy ſeed. Not holineſſe by legitimation, as *Bellarmine* the Jeſuite, and his diſciples the Anabaptiſts dreame, but ſuch holineſſe as hath the promiſe of the kingdome of heaven. *Mark.* 10. 13, 16. *Matth.* 19. 13, 14, 15. *Luk.* 18. 15, 16, 17.

Ob. I, but ſay Anabaptiſts, theſe were not children in propriety of ſpeech, but young beginners in Chriſtianity, and ſuch as were little in their own eyes, as *Matth.* 18. 1, 6.

Sol. The ſtories are not the ſame; For it's ſaid in *Mat.* 18. that *Chriſt called a little child, and ſet him in the middeſt of His diſciples* to teach them humility, and in the other places, that we have cited (*Mark.* 10. *Matth.* 19. *Luk.* 18.) *that they brought children unto Chriſt that He ſhould bleſſe them.* And to ſay that the words are not taken in propriety of ſpeech in theſe texts, is juſt like their other ſtuffe: For

1. In the places that we have quoted its ſaid, that the children were brought unto Chriſt, not led and preſented only, προσεφερον, *appertabant*, borne to Chriſt, as wee beare a burthen.

2. They were ſuch βρεφη as S. *Luke* termes βρεφη, *children newly borne.*

 3. The

3. The diſciples blamed thoſe that brought them. And would they blame men for bringing young beginners in in Chriſtianity, weake Chriſtians, and ſuch as were little in their owne eyes unto Chriſt?

4. The very geſture of Chriſt proves them to be children in propriety of ſpeech. For it is ſaid that Chriſt tooke them up in his armes. And thus you ſee how theſe ſhuffling juglers will catch at any thing, and ſo can they alleage Scripture, they care not how little it is to purpoſe; ſo they may puzzle others, and avoid the evidence of truth againſt themſelves.

Quæſt. But put caſe (ſay they) we grant the places to be meant of Children in propriety of ſpeech, how can you hence conclude, that they ought to be baptized?

Sol. Very well; for if the Kingdome of God, which is the proper inheritance of Saints, doth belong unto them, then the ſeale and cognizance thereof is theirs in all equity. But the end wherefore wee alleaged theſe Scriptures, is to prove that the holineſſe attributed unto children by *Paul*, 1 *Cor.*7.14. is the holineſſe of Gods Kingdome, or the holineſſe of Gods grace, under which theſe children were borne, *as the children of the Covenant by birth*, becauſe borne of a parent in covenant. And infants are no where in Scripture phraſed holy, but in relation to the holy Covenant, under which they were borne. And ſo from the covenant their title ſtands good to the initiall ſeale thereof, which under the Goſpell is Baptiſme.

Quæſt. If the holineſſe of the Covenant gives Infants right unto Baptiſme, why then do you not adminiſter the Lords ſupper unto them alſo.

Anſw. Becauſe the Lords Supper belongs onely unto ſuch as can ſpiritually examine themſelves, and diſcerne the Lords body, 1 *Cor.*11.27,28, 29.

Now the ſumme of all is this, *viz.* Children of Chriſtian parents are holy (by vertue of Gods holy Covenant) in their infancie, and therefore to be Baptiſed in their infancie.

Or

Or thus more largely, *viz.*

Whenſoever perſons appeare unto the Church (under the Goſpell) to be holy, by vertue of Gods holy Covenant, then the Church is to baptize ſuch perſons.

But Infants of Chriſtians, even in their infancie are perſons that appeare unto the Church (under the Goſpell) to be holy, by vertue of Gods holy Covenant. Ergò,

The Church under the Goſpell is to Baptize infants of Chriſtians in their infancie.

Queſt. But how do Infants of Chriſtians appeare unto the Church under the Goſpell to be holy; prove that (ſay they) and we have done.

Sol. I anſwer, that perſons may appeare to be holy unto the Church (under the Goſpell) two wayes, *viz.*

1. Senſitively, by their words and pious actions, and and this is the only way that the Anabaptiſts do know, for they are altogether led by ſenſe: and thus Infants of Chriſtians neither do, nor can appeare unto the Church (under the Goſpell) to be holy.

2. Oraculouſly, by vertue of a Divine Oracle, and thus children of Chriſtians appeare unto the Church (under the Goſpel) to be holy. The Holy Ghoſt hath engraven this Oracle (*1 Cor.* 7. 14.) upon ſuch children. And ſuch children do utter this Oracle in the circumciſed eares of all underſtanding Chriſtians, though Anabaptiſts heare no ſuch voyce. And let theſe ſuffice for our firſt ground.

Secondly, Infants of Chriſtians are to be baptized in their infancie, becauſe they are ſubjects capable of it. Now that they are ſubjects capable of this initiall ſeale in their infancie, appeares conſpicuouſly by Gods expreſſe command, that the infants of Jews, & their proſelytes ſhould be circumciſed in their infancie. If they had not beene ſubjects capable of it, God would not have commanded it, but God did command it, and therefore they were ſubjects capable of it. And theſe infants were not therefore capable, becauſe *Reaſon* 2.

of

of Gods Covenant with *Abraham*, and their Fathers, which were ſealed unto God by Circumciſion, and in Covenant with him. For the Text ſaith not, Thou ſhalt keepe My command therefore, but *thou ſhalt keepe My Covenant therefore, thou, and thy ſeed after thee, in their generations*, Gen. 17.9. implying, that this command had reference to the Covenant, and was part of it. For here God is to be conſidered, as God in covenant with His people, and all his commands are branches of His Covenant, all grounded upon His free grace in Jeſus Chriſt, and therefore in the next verſe, (*viz. v.* 10.) Hee calls Circumciſion by the name of His Covenant, ſaying, *This is my Covenant, which ye ſhall keepe betweene Mee and you, and thy ſeed after thee: every man-child among you ſhall be circumciſed.* And to put the matter out of all doubt, that Circumciſion is called by the name of the Covenant, the Lord ſpeakes expreſly afterwards, ſaying, *And My Covenant ſhall be in your fleſh*, *v.* 13. to teach us that the Covenant made infants capable of the ſeale, and not Gods meere *Mandamus*, as our abſtracting Anabaptiſts play with notions. And ſo they will conſider God here in His abſolute prerogative, and not as in Covenant with this people. Whereas the Seale can be nothing, but a confirmation of the promiſes of Grace unto ſuch as have the promiſes made unto them. So then the promiſes of grace made theſe infants capable of having the promiſes confirmed unto them by Gods initiall ſeale. Now what ſeale ſhould be authentique in Heaven, and ſeale up divine promiſes unto perſons under the promiſes, or in covenant with God, that depended upon Gods inſtitution. Now God inſtituted Circumciſion, and commanded it to be imprinted on the fleſh of his people in covenant, as the proper ſubjects capable of the ſame. So that the command that the Anabaptiſts talke of ſo much, are the words of inſtitution, it being Gods prerogative incommunicable to inſtitute Sacramentall ſignes; becauſe He onely can make them effectuall to ſupernaturall ends, and give the things ſignified thereby.

Now

Now Circumciſion did bind the circumciſed to the obedience of the whole Law, *Gal.* 5. 3. And this obligation was laid on very Infants before they could have any knowledge of the Law.

And againe, Circumciſion is a ſeale of the righteouſneſſe of faith in the *Meſſias*, *Rom.* 4. 11. And this ſeale was imprinted on very infants, before they could have any actuall faith or knowledge of righteouſneſſe.

And unto this obedience and faith, the Covenant (under which they were borne) had bound them, though the initiall ſeale had beene denyed them. Such an Anabaptiſticall wickedneſſe could not have put theſe infants into the condition of aliens. The Covenant it ſelfe would have bound them to faith and obedience. And the Covenant it ſelfe would have made them capable of Gods ſaving mercy, though the initiall ſeale had beene denyed them. Such an *Anabaptiſticall cruelty* could not have blockt up heaven againſt them. Conſider this you ſtout Champions for Hell, which do what in you lyes to make Gods Covenant of free grace void, and of none effect unto his people. And to ſtop the courſe of Gods mercy unto the ſoules of men.

Well, the being of infants in covenant under the Law made them capable of Circumciſion, the initiall ſeale of the Covenant. To be in covenant then with God makes a man capable of the initiall ſeale in infancie, according to the miniſtration of Chriſt, under which he is borne, *i. e.* whether the miniſtration be of Chriſt to be exhibited in the fleſh, or of Chriſt already exhibited in the fleſh. The ſubſtance is the ſame. The Covenant is nothing but Chriſt miniſtred. Whether it be mans Saviour to come, that is miniſtred (as to the Jewes and their proſelytes in types). or mans Saviour already come be miniſtred (as to Chriſtians without types in cleare demonſtrations) in the ordinances of Grace, yet it is the ſame Saviour Jeſus Chriſt, *The ſame yeſterday, to day, and for ever, Heb.* 13. 9. (*i. e.*) In the Ordinances of Grace in times paſt, preſent and to

come, nothing hath beene, is, or ſhall be miniſtred (for the eternall ſalvation of the ſoule) but Jeſus Chriſt. The Covenant now and formerly with Jewes is the ſame, in relation to the eternall welfare of the ſoule. For,

1. The foundation of the Covenant is the ſame, as Gods free eternall, and unchangeable love to his elect.

2. The occaſion of the Covenant the ſame, as mans miſery by his fall in the loynes of *Adam*: of which this Covenant of Grace is a pregnant, and mercifull remedy.

3. The Author is the ſame, as God gracious, mercifull, ſlow to anger, pardoning iniquity, &c.

4. The thing promiſed is the ſame, as Chriſt the Redeemer, and Saviour of mankind.

5. The ſpirituall efficacie of the Ordinances the ſame, as the mortification of the fleſh, and the renuing of the creature to Gods Image in Jeſus Chriſt.

6. The ſubject's the ſame, as a people in Covenant with God to yeeld obedience to the faith.

7. The end *Cujus* the ſame, as the glory of Gods mercy to His Elect, and the unexcuſe of the Reprobate.

8. Finally, the end *Cui* the ſame, as Good workes here in this life, and the immortality of the ſoule, and eternall bleſſednesse in the life to come.

Onely Gods manner of miniſtring Chriſt unto man for his eternall ſalvation is diverſe, according to the diverſitie of Chriſts ſtate: *viz.* as not incarnate, and to come; or incarnate and already come; and ſo the miniſtration is diverſe in the Ordinances of Grace.

Before Chriſt was come in the fleſh all the Ordinances of Grace directed the eyes of the faithfull unto Chriſt to be exhibited for their ſalvation & redemption. (And therefore all the Ordinances of grace muſt needs be typicall) And this did quiet their conſciences, and filled their hearts with joy.

And ſince Chriſt is come, all the Ordinances of Grace, ſerve to confirme the faithfull in this point, and miniſter Chriſt exhibited (in the fleſh) unto us. And this cauſes

us

us to reſt in Him for Redemption, and ſalvation, and to expect no other Saviour.

Now if Infants under the typicall miniſtration of Chriſt were capable of the initiall ſeale of this Covenant (becauſe borne under this Covenant) in their very infancie, when they could declare no right they had unto it, but their birth; then Infants of Chriſtians under the Goſpel, borne under the ſame Covenant of Grace, are capable of the preſent initiall ſeale of this Covenant, though they can ſhew no right they have unto it, but their being born of ſuch parents as are Chriſtians. The manifeſtation of faith is no more requiſite to the adminiſtration of Baptiſme unto ſuch as are borne Chriſtians, than it was to the adminiſtration of Circumciſion unto ſuch as were born Jews. But as ſuch as were made Jewes had Circumciſion adminiſtred unto them, becauſe they teſtified faith in the Meſſias, and ſuch as were borne Jewes had it by birth, as children of parents in covenant. So ſuch as are made Chriſtians are to have Baptiſme miniſtred unto them, upon the teſtimony of their faith, but ſuch as are borne Chriſtians are to have it by birth, as children of parents in Covenant with God, and of his houſhold and family. For as it was a rule of old, that *nemo circumcidendus quà Infans*, or, *quà adultus*, but *quatenus fœderatus*. So now, *nemo baptizandus quà infans*, or *quà adultus*, but *quatenus fœderatus*. Now if infants of Chriſtians appeare unto us to be *fœderati* (as they do) then we are to adminiſter baptiſme unto them in their infancie. Baptiſme herein anſwering to Circumciſion. And ſo the fond quære of the Anabaptiſts is groundleſſe. What (ſay they) ſhall we ſeale a blanke? But this queſtion implies this blaſphemie, namely, that Gods written Covenant is a blanke, for Gods covenant is written upon the children of parents in covenant, as Chriſtian parents are in covenant. And if ſo, then their infants are in covenant, otherwiſe the parents are not in covenant. For though it follows not, children are in covenant with God, therefore their parents are in covenant with God, for

Abraham was in covenant with God, but his father *Terah* was not: yet it follows undeniably, parents are in Covenant with God, therfore their Infants are in Covenant with God.

Now then the Infants of Christian parents have the Covenant of Grace, written upon them by birth, becauſe children of ſuch parents. And becauſe their being in Covenant in their infancy appeares unto the Church, therefore the Church is to baptize them in their infancy; for when perſons appeare unto the Church to be in Gods Covenant of Grace, then the Church is to put the Covenant under ſeale unto them; and tis their due, and the Churches duty.

And ſo in the buſineſſe of pædo-baptiſme, wee are not to looke to the righteouſneſſe inherent in the parents, nor to the righteouſneſſe inherent in the infant (for of neither of theſe can we have certaine, and infallible knowledge) but to the righteouſneſſe of the Covenant, or to the free grace of God in Chriſt, as *Rom.* 4. 11, where Circumciſion is called, the ſeale of the righteouſneſſe of faith; And therefore the ſeale of imputative righteouſneſſe. And hence is the groſſe miſtake of our Anabaptiſts. They thinke that the efficacy of Baptiſme is grounded on the practicall righteouſneſſe of the creature, manifeſted in words or works, (which ſtinkes of Popery all over) but orthodox Chriſtians in the buſineſſe of pædo-baptiſme doe look to Gods Covenant of free Grace, and ſo preſent their children unto Gods mercy, and Fatherly love in Jeſus Chriſt, our Righteouſneſſe, Covenant, and attonement.

And albeit our infants have no inherent righteouſneſſe manifeſted unto us by their words or actions, yet God hath righteouſneſſe to be imputed, by vertue of His Covenant of Grace (ſaying, *I will be thy God, and the God of their ſeed in their generations*) And therefore we dedicate our children unto God in their infancy by Baptiſme.

Now our Popiſh Anabaptiſts cannot endure to heare of Circumciſion, as if that ſhould be to the Jewes before Chriſts incarnation, the ſame with baptiſme unto Chriſtians ſince.

Oh

Oh they labour to cry downe this, as the groſſeſt abſurdity, that ever was uttered by the tongues of men. But this is no new thing, for the old heretiques heretofore did lead upſtart punies in the right way, how to faſten themſelves to their owne errors, and Popiſh pride.

But I pray what difference between theſe two, ſave in the outward ceremony? For was not Circumciſion a ſacrament of entrance into the true Church of God before Chriſts incarnation? And is not Baptiſme the ſame unto us Chriſtians ſince Chriſts Aſcenſion.

Why doth the Apoſtle call baptized Chriſtians, circumciſed Chriſtians, and Baptiſme by the name of Circumciſion? *Col.* 2. 11, 14.

Was not Circumciſion a ſeale of the ſame juſtifying faith, as Baptiſme is now unto us? *Rom.* 4. 11.

And in a word, did not Circumciſion ſignifie the mortification of the fleſh, and the renewing of the mind, and ſo bind over the Jewes unto the obedience of Gods will? *Rom.* 2. 28, 29. *Gal.* 3. 21. And doth not Baptiſme the ſame now? *Rom.* 6. 3, 11. 1 *Pet.* 3. 21.

Now ſhew us any ſubſtantiall difference between theſe two Sacraments; for if there bee no ſubſtantiall difference, then without controverſy there is a ſubſtantiall union. You ſay, there is a wide difference; for the one was the cutting off of the fore-skin of the fleſh, and the other is a waſhing with water. So ſay we, but this difference is but ceremoniall; but as an initiall ſeale, how differ they, or in any other ſpirituall effect neceſſary unto ſalvation? When we look upon Sacraments, we doe not look upon them by *halves*, as you Anabaptiſts doe, and detaine our ſenſes in the *bodily part* of them. We look upon the myſticall part of them, as they are of ſpirituall uſe to confirm the Covenant of Grace, and to further a man in the way to Heaven. And ſo circumciſion was that unto the Jewes before Chriſts incarnation, as Baptiſme is to Chriſtians ſince.

Now to overthrow this, Anabaptiſts uſually alleadge two things, *viz.*

Firſt, they alleadge that Baptiſme cannot be the ſame unto Chriſtians ſince Chriſts incarnation, as Circumciſion was unto the Jewes before, and why? Becauſe (ſay they) Circumciſion was to be adminiſtred unto Infants, on the eighth day, but Baptiſme is not to bee adminiſtred unto Infants on the eight day.

Sol. This objection proves nothing againſt the point in hand, for the eighth day fell out to bee in ſuch a time, wherein the Infants could make no ſacramentall uſe of the Sacrament of Circumciſion, and they were a blanke in their ſenſe, as much as our Infants. Under the law they were to be kept from Circumciſion untill the eight day for a ceremoniall reaſon. *Levit.*12. 2, 3. And this makes nothing at all againſt what we have ſaid, touching the ſubſtantiall identity of Circumciſion and Baptiſme. For things that doe differ circumſtantially, may yet be altogether one in ſubſtance.

Secondly, they alleadge that under the law females were not circumciſed, but under the Goſpell they are baptized.

Sol. We anſwer, that this (neither) makes nothing againſt the point in hand, which is pædo-baptiſme; for grant that the proportion holds between Circumciſion and Baptiſme, were it but in males, this were enough to refute their owne concluſion. For this would inferre that the ſtate of infancy doth not make perſons uncapable of the initiall ſeale of the Covenant of grace under the Goſpell. But they oppoſe pædobaptiſme in males and females. But we anſwer that under the law the females were circumciſed in the males, as the Church is circumciſed in Chriſt. The males bearing the type of Chriſt upon their fleſh, and the males and females in matrimoniall conjunction repreſenting Chriſt and His Church. And unto this the Apoſtle alludes, *Epheſ.* 5. 22, 33. And now ſuch a typicall diſcrimination of ſexes being removed, Chriſt exhibited puts no difference in Baptiſme between males and females. *Gal.* 3. 27, 28. So then the argument ſtands good, that Infants are capable of Baptiſme, becauſe borne under the Covenant of Grace.

Thirdly,

Thirdly, Infants of Chriſtians are to be baptized in their infancy, becauſe we have divine warrant for it. For the text here (*Matth.* 28.19.) imports, that all the children of the Chriſtian Church are to be baptized. And Gods Covenant of grace with the parents, put under ſeale unto them by Baptiſme, doth neceſſarily put the Infants of ſuch parents under the ſame Covenant of grace; as the ſeed of ſuch parents. For to grant, that baptized parents are put under the Covenant of grace by divine warrant, is to grant that the children of ſuch parents are put under the ſame Covenant, by the ſame warrant. For the ſeparating of Children from parents in Covenant is to diſſolve that Covenant which God made with *Abraham* in the promiſed ſeed, for the eternall ſalvation of Jewes and Gentiles. Now the very being of the parents under the ſeale of this Covenant doth prove unanſwerably, that their infants are in this Covenant. And if this proves the being of Infants in Covenant, then it proves unanſwerably their right of having the Covenant put under ſeale unto them by divine warrant, and ſo (by neceſſary conſequence) their divine right unto Baptiſme. For by birth they are in the Covenant, becauſe borne under the Covenant, as children of ſuch parents. And admit the parents unto Baptiſme upon the teſtimony of their faith, and that brings the children of ſuch parents into the Church by birth; ſo then baptize the parents, and thereby of neceſſity you make the Infants of ſuch parents baptizable by divine warrant, and it cannot be avoyded. *Reaſon* 3.

Now that *Matth.* 28.19. doth warrant our baptizing of Infants whoſe parents are baptized, may thus be evinced and made good; *viz.*

All true members of the Chriſtian Church are to be baptized by Chriſts warrant in Matth. 28. 19.

But all Infants of baptized parents are true members of the Chriſtian Church. Ergo

All Infants of baptized parents are to bee baptized by Chriſts warrant in Matth. 28.19.

The

The Minor propoſition I thus prove, *viz.*

That propoſition whoſe contradictory is falſe, and abſurd, is a true propoſition.

But the contradictory of this Minor propoſition is falſe, and abſurd, ergo.

This Minor propoſition is a true propoſition.

Now the contradictory of this Minor propoſition is this, *viz.* Some Infants of baptized parents are not true members of the Chriſtian Church. But this propoſition is falſe, and abſurd, and as much as to ſay, as ſome Infants of baptized parents are Aliens, Pagans, and Infidels.

Thus then I argue, *viz.*

Infants of baptized parents are either true members of the Chriſtian Church, or elſe they are Aliens, Pagans, and Infidels; there is no medium, *there is no* neuter.

But Infants of baptized parents are not Aliens, Pagans, and Infidels. Ergo.

Infants of baptized parents are true members of the Chriſtian Church. And ſo by neceſſary conſequence Chriſts Commiſſion, *Matth.* 28. 19. is a divine warrant, for the baptizing of Infants, whoſe parents are baptized. Now let the Anabaptiſts ſhew us any child, or infant of baptized parents, that is not a true member of the Chriſtian Church, and prove him by the word of God to be no member of the Chriſtian Church, and we will not baptize that child.

Again, to contrive my Syllogiſme in another mood, which may as well accompliſh my purpoſe, and prove that Chriſts Commiſſion for baptizing, is for the baptizing of Infants whoſe parents are baptized, as well as for the baptizing of the alien upon the teſtimony of his faith in Chriſt.

Thus I argue, *viz.*

All true members of the Chriſtian Church are to bee baptized by vertue of Chriſts Commiſſion in Matth. 28.19.

But ſome Infants of baptized parents, are true members of the Chriſtian Church, Ergo.

Some Infants of Chriſtian parents are to be baptized by vertue

tue of Christs Commission in Matth. 28. 19.

Now that some Infants of Christians are true members of the Christian Church may thus be proved; *viz.*

All true members of Christ in the Church are true members of the Christian Church.

But some Infants of baptized parents are true members of Christ in the Church, ergo.

Some Infants of baptized parents are true members of the Christian Church.

Now then if Christs Commission *Mat.* 28. 19. be, that we should baptize all true members of the Christian Church; and that some Infants are true members of the Christian Church, then some Infants of Christian parents are to be baptized by vertue of Christs Commission. *Mat.* 28. 19. And this proves that persons may be baptizable in their infancy, and ought to be baptized.

And as for what you instance from the practise of the Apostles, that will not serve your turne. For the Apostolicall Ministery lay, in gathering of a primitive Church from Judaisme and Paganisme. But instance in the practise of ordinary pastours in a Church gathered (as the Church of *Corinth*, or any other mentioned in the new Testament) and bring me thence but one instance, that any children (whose parents were baptized, and in the state of Christianity) were held back from baptisme, untill they could give an accompt of their faith in person, and then you will speak to the present condition of Gods Church in these times. But this you cannot doe, and therefore in drawing extraordinary instances into an ordinary canon, to binde all the Churches of God unto like practise, is to overthrow the nature of Gods Covenant of Grace, and to make that a personall Covenant (*i. e.* to terminate in the person baptized) which God hath made sociall, *i. e.* to beleevers and their seed jointly saying, *I will be thy God, and the God of thy seed in their generations.*

Now for this Commission in the 28. of *Matth.* verse 19, 20. Its a full, and universall Commission, belonging to all

the Miniſters of Chriſt under the Goſpell, unto the worlds end. And of theſe Miniſters, ſome are extraordinary, and to ceaſe; and ſome are ordinary, and to continue. So then in this ſhort Commiſſion, here is ſomewhat Apoſtolicall, and peculiar to extraordinary Miniſters, which cannot be applyed unto, nor expected from ordinary paſtours in ſetled Churches; As to plant foundations, to work miracles, as proofes of their immediate calling from God, to be led by an unerring ſpirit in delivering immediate oracles from Chriſt, as ſtanding canons of divine faith, and worſhip, &c. And ſo their practiſe was extraordinary, and no ſuch thing is to be expected from ordinary paſtours, but to build upon the foundation, which the Apoſtles laid. Now the Apoſtles committed the Churches gathered unto ordinary paſtours and teachers, which muſt proceed in the work of the Miniſtery, where the Apoſtles left, for the edifying of the body of Chriſt, &c. And that this is ſuch an univerſall Commiſſion (as we ſpeak of) the Apoſtle *Paul* makes cleare, and puts it out of all doubt. *Epheſ.* 4. 8, 13. where he expoundes the meaning of this Commiſſion. For whereas Chriſt in this text (here) ſaith *All power is given unto Me, goe yee therefore and teach all Nations &c. Paul* upon the ſame ground and occaſion ſaith, *when He aſcended up on high* (meaning Chriſt) *He led captivity captive, and gave gifts unto men, &c. And He gave ſome Apoſtles, ſome Prophets, and ſome Evangeliſts, and ſome paſtours, and teachers, for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt, &c.* For how long? *Untill the end of the world,* ſaith Chriſt. *Untill we all come in the unity of the faith, and of the knowledge of the Sonne of God unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt, ſayes Paul.* See then what confuſion the Anabaptiſts doe ſpeak, when they urge from this text Apoſtolicall imitation in ordinary paſtours, without diſtinguiſhing of what is herein peculiar to extraordinary Miniſters, and what is common to Apoſtles and ordinary paſtours. This I thought good to ſpeak, to prevent a miſchiefe that might befall unſtable ſoules (through the

the jugling fraud and cunning craftineſſe of the Anabaptiſts) for want of a right underſtanding of our Saviours mind in this text. For they will hence take occaſion to cry up Chriſts Commiſſion unto His Apoſtles in *Matth.*28. 19, 20. *viz.* of making men Diſciples, before they could bee capable of Baptiſme, putting no difference between thoſe that are to be made Chriſtians of Aliens, and thoſe that are borne Chriſtians of Chriſtians; and alſo putting no difference between the Apoſtolicall miniſtration and the Paſtorall miniſtration, and ſo by a confuſed urging of the text in the ſtrict letter, they ſeduce many an unſtable ſoule unto their hereticall practiſe of rebaptizing. Whereas could they but look upon this Commiſſion, as an univerſall Commiſſion, they would ſoone diſcerne the fraud of theſe men, and would not bee carried away by them. Chriſtians then in theſe dayes ſhould labour, to be men in knowledge, and not *bee alwayes children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſſe whereby they lye in waite to deceive. Epheſ.* 4. 14. Seducers have a ſleight, whereby they can deceive children *i. e.* men of little knowledge in divine myſteries, and of an unſtable and wavering mind. Theſe ſeducers can uſe the Scriptures, as the juglers uſe their dice. For as the jugler hath a ſleight to make his dice to turne up what may ſerve his turne, to defraud ſuch as he playes withall, ſo ſeducers have a ſleight (when they deale with men of little knowledge and of a wavering minde) to make the Scriptures ſpeak their owne language, for to winne men unto their party. And the metaphor is here by the Apoſtle taken from the jugler, for hee ſaith, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων. Men deceive novices and ungrounded Chriſtians. But how? *In the dice-playing of men.* And ſo our Anabaptiſts meeting with Novices and ungrounded chriſtians, will make this and other Scriptures ſpeak their own principles and language, to deceive men and lead them into error. And therefore I thought good to acquaint you with the true meaning of this text, which the jugling Anabaptiſts pervert to their own ends, and doe not make it

ſpeak the mind of Chriſt, but the language of their own ſeduced and ſeducing hearts. And tis blaſphemy to ſay that any text of Scripture doth ſpeak their helliſh principles. Simple ones may be carried away with their good words and faire ſpeeches, but grounded Chriſtians know, and ſee their juglings and method of deceiving well enough. The text warrants and commands the baptizing of all true members of the Chriſtian Church. And therefore it warrants the baptizing of Infants of baptized parents: and this Inference cannot be avoyded. And ſo much for this third reaſon for pædo-baptiſme.

Reaſon 4. Fourthly, we baptize Infants of baptized parents, becauſe the Lord doth ordinarily make our baptizing of Infants effectuall to the proper ends, whereunto true Baptiſme is appointed in the Goſpell.

Now the ends are, to put on Chriſt. *Gal.* 3. 27. To dye unto ſinne, and to live unto God. *Rom.* 6. 3, 4, 5. 1 *Pet.* 3. 21. And God doth ordinarily make Baptiſme effectuall unto theſe ends, in perſons that were baptized in their infancy.

For among thoſe that were baptized in their infancy wee have as humble, meek, and mortified Chriſtians, (men and women) as any among the Anabaptiſts, to ſay no more. We have thoſe that dye dayly unto ſinne, and are vexed in ſoule to ſee the abominations of others. Againe wee have thoſe that beare upon them the markes of the Lord Jeſus. Their lives are holy and lovely. They are ſound in the faith, grave in their behaviour, and ready unto every good work. They deny themſelves, they advance free grace, they afflict their ſoules, and ſeek the peace of *Hieruſalem*.

Ordinarily our miniſtery doth gaine them, and ſweetly winne upon them, they grow in grace, and ſubmit unto Gods word in all duties. And certainly God doth not ordinarily work by a falſe miniſtery, and a falſe Sacrament. I ſay God doth not thus ordinarily by falſe and unlawfull meanes, though ſometimes He brings light out of darkneſſe.

Now I challenge all the Browniſts, and Anabaptiſts in the world to anſwer me this one thing, though nothing bee more

more rife with them; then to condemne our Miniſters and Baptiſme, as falſe and Antichriſtian.

Certainly God would not ordinarily give teſtimony to a falſe Miniſtery, and falſe Sacrament by making them effectuall to the proper ends, whereunto the true Miniſtery and Sacraments are appointed in the Goſpell.

The Apoſtle *Paul* uſeth this very argument to prove his calling to be right, and from the Lord. 1 *Cor.* 9. 1, 2. ſaying, *Am I not an Apoſtle? Am I not free? Have I not ſeen Jeſus Chriſt our Lord? Are not you my work in the Lord? If I bee not an Apoſtle to others, yet doubtleſſe I am to you, for the ſeale of mine Apoſtleſhip, are yee in the Lord.* 1 Cor. 4. 15.

Fiftly, and laſtly we baptize Infants of Chriſtian parents, becauſe it is the practiſe of other reformed Churches, which God hath bleſſed in that way with great increaſe of heavenly gifts. *Reaſon* 5.

Now if we ſhould forbeare by vertue of a divine reſtraint, (as we pretend) then wee ſhould lay iniquity upon whole kingdomes, and godly ſocieties, as taking liberty where God hath put a reſtraint.

And how ſhould we juſtifie our practiſe, and condemne theirs, by the word of God? For they would tell us, that we put reſtraint upon mens conſciences, where God hath put none. And that we miſinterpret the 28. of *Matth.* verſe 19. And that our interpretation of the text is abſurd and ridiculous, and that neither Chriſts Commiſſion, nor the Apoſtles practiſe doth any way countenance our cauſe.

Againe, they would tell us that wee doe evade the evidence of 1 *Cor.* 7. 14. againſt us, by a baſe and beggerly ſhift, plainly derogatory to the Majeſty of the holy Scriptures, in ſaying that children of a beleever are ſaid there to bee holy in oppoſition to baſtardy, as if they were holy for no other more noble cauſe, but for their being meer legitimates: a notion too low for the Spirit of divine Oracles; a notion plainly ridiculous in the apprehenſion of every ordinary capacity, the Scriptures no where terming children holy, but for the holy Covenants ſake under which they were

borne. Now for us to pretend Apoſtolicall imitation, and walking according to Chriſts primitive Commiſſion, and yet to put off Apoſtolicall Authority with ſuch a baſtardly gloſſe, would give other Churches (which we oppoſe) juſt cauſe to think, that our way is rather a diabolicall deluſion, then an ordinance of Chriſt, and that phantaſticall humours doe rather ſway with us, then conſcience.

Againe, they would tell us that our way of rebaptizing hath been alwayes condemned, in all reformed Churches by the holieſt and ableſt Chriſtians for an hereſie, and that pædobaptiſme was never ſo condemned in any reformed Church, but practiſed and maintained as an Ordinance of Jeſus Chriſt under the Goſpell, and that God ordinarily hath bleſſed it by making the ſame effectuall, to the comfort and ſanctification of the baptized.

Furthermore they would tell us, that denying Baptiſme unto Infants of baptized parents is grounded upon an helliſh foundation, and is the inlet of many hatefull hereſies, which have been alwayes found with the abettours of this practiſe, though at their firſt entrance into this trade, they have not been ſo vile and loathſome. Yet for the maintaining of this way (when oppoſed by the Churches and Miniſters of Chriſt) they have been enforced to hold many groſſe and palpable hereſies, which our Anabaptiſts will be driven unto, though as yet they deny not the doctrine of predeſtination, originall ſinne in Infants, the morality of the Chriſtian Sabbath, the Perſon of the Holy Ghoſt, &c. I ſay (though as yet they ſeem to be more tolerable) they muſt be driven unto theſe and many moe ſuch abominations, or elſe they cannot hold up their trade.

Finally, they would produce many learned authours, that have condemned our practice, and refuted our tenents, which to this day are not anſwered, by any of the contrary party. Now for us to make ſo pitifull a ſchiſme from all the Churches of God, and not to refute thoſe that have written againſt us, would argue rather obſtinate folly, then conſcience and zeale.

And ſo much for this firſt Generall. THE

THE COVENANTS Plea for INFANTS, vindicated.

Anabaptiſt.

Briefe anſwer unto Mr WYNNNELS *arguments, and reaſons that hee delivered in publique, for to prove the lawfulneſſe of Infants Baptiſme, with propoſitions annexed.*

Anſwer.

A full reply to your anſwer, vindicating the arguments, and reaſons for pædo-baptiſme, againſt your frivolous exceptions, with an anſwer to your annexed propoſitions.

Anabaptiſt.

Firſt you argue from the difference of ſtate and time of the Pagan-Gentiles in the Apoſtles times, and us now under the Goſpell. For you ſay that they were ſuch as had their ſeverall country Idols, and that they were ſtrangers to the Commonwealth of Iſrael, *and without God in the world. For anſwer unto*

unto this. First we grant, that this was the generall ſtate and condition of the Pagan-Gentiles: but there were many particular perſons, as Cornelius *and others in the Acts, who were men truly fearing God, and ſuch as were called out of the ſtate of Paganiſme unto the profeſſion of the Goſpell, and therefore they were not all under Paganiſme, and yet we doe not find that any of the ſeed of thoſe perſons were baptized, but only ſuch that did heare the word and beleeve.* Act. 10. *latter end.*

Anſwer.

Well. If this were their ſtate in generall, that is as much as I require. And for particular extraordinary inſtances, they cannot infringe the truth of an ordinary and generall canon. However, to the point. Shew one example that any of the ſeed of *Cornelius*, or of any Jew or Gentile converted to Chriſtianity were baptized, when they were able to anſwer for themſelves and not before, and then (and not before then) the cauſe is yours. *Iohn Baptiſt* baptized a world of people. And from *Iohn Baptiſt* to the end of the *Acts*, was about forty yeares: But ſhew that any one of the poſterity of thoſe *John* baptized, or of thoſe the Diſciples baptized (who were more then thoſe *Iohn* baptized, *Jo.* 4. 12.) I ſay, give one example of any one ſuch baptized, when growne up; and then you ſpeak to the purpoſe. Elſe give over calling for examples.

Anabaptiſt.

Againe further. Admit we grant you that this were the condition of them all in particular, as well as in generall, yet this would make nothing for your purpoſe. For wee Gentiles are all Generally as bad in our naturall condition as they were, and we are ſuch as know not God, nay are open and profeſſed enemies to God, as well the ſeed of beleevers as others: and therefore ſeeing our condition by nature is the ſame with the Pagan-Gentiles, I know no reaſon why we (ſo long as we remaine in our naturall condition) ſhould have greater priviledges then they, unleſſe the

the holy Ghoſt had any where given commiſſion for it in Scripture. And therefore untill you can prove a difference between them and us by nature, you in effect as good as ſay nothing.

Anſwer.

Here (as a man more then confident of his cauſe) you ſeem to grant your antagoniſt more then is required. Here you have found out an argument, which in your opinion is more then demonſtrative. And oh how happy is your Church in having ſo mettalſome a champion, that is able to ſay ſomething, that your Apoſtolicall fraternity be not troden down of the Idolatrous pædo-baptiſts. But, however your words may paſſe in your Church, as oracles: yet wee (the maintainers of Gods Covenant) judge your aſſertion in all this prattle to be but an aſperſion. And either make your charge good, or elſe we will look upon you as an agent for the devill, and not for Chriſt. Prove that all the children of beleeving parents are open and profeſſed enemies to God. Shew where the Scripture ſo termes Infants of Chriſtian parents, ſeeing ſuch are borne Chriſtians, and called ἅγιοι, Saints. 1 *Cor.* 7. 14. You ſhew your ſelfe to be an open and profeſſed enemy to the holy ſeed, in caſting ſo foule a reproach upon perſons, that God hath ſo highly honoured. And as much may be ſaid of the Infants of the Jewes, namely that they were borne in originall ſinne, yet the Scripture termes them no where open and profeſſed enemies to God, though you ſay the promiſes made unto them were but temporary. Nor did this eſtate debarre them from being ſealed into Gods peculiar in their infancy, by the ſeale of His holy and eternall Covenant. Now if you ſay that infants in their infancy, muſt not be baptized becauſe they cannot underſtand the meaning of that myſticall Ordinance, nor have faith to apply the promiſes therein held forth; by the ſame reaſon the Infants of the Jewes ſhould not have been circumciſed. for circumciſion had in it the ſame eſſentiall myſtery with Baptiſme, though held forth in a type. And ſo your ar-

gument blames God Himſelfe for prepoſterous dealing, in preſcribing the ſeale of the righteouſneſſe of faith to be imprinted on perſons, before they manifeſted; or could manifeſt any faith at all by profeſſion, or practiſe. And circumciſion was a ſeale of the ſame righteouſneſſe of faith, which we Chriſtians build our eternall ſalvation upon, and that is faith in Jeſus Chriſt. *Rom.*4. and *Rom.*5.

Ob. But there was a ſpeciall command for circumciſion in the time of infancy.

Sol. But your reaſon (I ſay) blames God for that command, becauſe Infants of Jewes were as much in the ſtate of nature, as Infants of Chriſtians. So then the ſame reaſon that you alleadge to blame us for our practiſe, doth blame God for His command. Againe, we anſwer that there was ſuch a command for the circumciſing of ſuch Infants in their infancy, whoſe parents were under Gods ſeale, but no ſuch command for Infants, whoſe parents were not. Profeſſion of faith was needfull unto ſuch whoſe parents were not under Gods fœderall ſeale. And ſo *Abraham* (in whom the Church of the Jewes began) had faith before hee had the ſeale; for being uncircumciſed (or before circumciſion) hee had the righteouſneſſe of faith. *Rom* 4. 11. But no ſuch thing afterward required of *Abrahams* ſeed, but the contrary commanded, namely, that his ſeed ſhould be circumciſed in their infancy. So for baptiſme under the Goſpell: For ſuch, whoſe parents are not under the ſeale of Gods Covenant, are not to be baptized, but firſt to manifeſt the righteouſneſſe of faith. And here (as in *Abraham*) the righteouſneſſe of faith muſt goe before the initiall ſeale, but when parents (as *Abraham*) are once under the ſeale of Gods Covenant, their ſeed (as the ſeed of *Abraham*) are to bee ſealed unto God in their infancy by vertue of their Chriſtian birth-right; for by birth they are under Gods Covenant, and that Covenant under which they were borne is to bee put under ſeale and ratified unto them, as joint-confederates with their parents, and of Gods peculiar people with them. For the expreſſe

preſſe words of the Covenant are I WILL BEE THY GOD, AND THE GOD OF THY SEED. And therefore when God doth put the initiall ſeale upon the parents, He doth enright the ſeed of ſuch parents unto the Covenant and initiall ſeale thereof in their infancy, as the Lord hath clearely reſolved the caſe when He put His Covenant under ſeale with *Abraham*. And therefore you Anabaptiſts are deſtroyers of Gods Covenant, and will have it to terminate in the party baptized, and not to extend to his or her ſeed, as their Chriſtian jointure by birth. So then the Covenant that God makes with us Chriſtians is not, I will be thy God and the God of thy Seed jointly. But I will be thy God, and not the God of thy ſeed, untill they manifeſt faith in practice and profeſſion, and then I will be the God of thy ſeed alſo. And ſo this Covenant will be no priviledge unto children of Chriſtian parents at all, for the children of Turkes ſhall bee received by Baptiſme, when they teſtify faith in Chriſt, and and repentance towards God. And ſo Gods Covenant of Grace muſt alwayes terminate in the party baptized, and goe no further. And is not this mad Divinity, that the children ſhall be excluded, when God hath joyned parents and children as joint-partakers of the ſame Covenant, and inheritance? And are not you herein the devills attournies ſent of purpoſe to wrangle children of Chriſtian parents out of the ſpirituall inheritance, unto which they are borne as Chriſtians by birth? The Lord plead the cauſe of His Covenant againſt theſe perverſe diſputers, maintaine the inheritance of our ſeed and of-ſpring againſt the curſed machinations of theſe ſacrilegious theeves and robbers, which ſteale from God, from us, and from our children. But you call for a difference between us Chriſtians, and the Pagan-Gentiles by nature, & unles this be ſhewed *nothing, in effect is ſpoken againſt you, or for us*. By nature, that is, by naturall generation, this (I beleeve) is your meaning, a notion indeed high enough for Anabaptiſts, who look upon all Gods ordinances like ſenſuall beaſts. But upon that naturall generation or procreation

of ſeed you may behold the Covenant of Grace eſtabliſhed, and ſet up, had you any ſparke of ſpirituall diſcerning in you. For ſo did S^t. *Paul. Epheſ.* 2. 3, 4. *&c.* And had you learned the language of the Scriptures, you might truly ſay that the children of Chriſtians are Chriſtians by nature, and not ſinners of the Pagans; as the Apoſtle ſpeakes of the Jewes, ſaying; we are Jewes by nature, and not ſinners of the Gentiles, *Gal.* 2. 15. Here Jewes by nature, and ſinners of the Gentiles are oppoſite members. But how were they Jewes by nature? Surely, as S^t. *Peter* ſpeaks, becauſe they were the children of the Prophets, and of the Covenant, becauſe borne under the holy Covenant. *Act.* 3. 25. And how were not the Jewes ſinners of the Gentiles? Surely Divines (whom you may ſeem ſooner to refute then underſtand) tell us, that ſuch as were borne Jewes had not their ſinnes imputed unto them, otherwiſe they were borne in originall ſinne as well as the Gentiles, but the holy Covenant of Grace was eſtabliſht upon them, which Covenant was appointed as a remedy to free them from originall corruption, and to reſtore them to Gods favour. But this is a kind of language which you Anabaptiſts haply doe not underſtand. For had you any knowledge this way you would not reaſon ſo wildly, and turne Gods Covenant out of doores; by putting no difference by nature between ſuch as are born Chriſtians in the Church, under the holy Covenant; and ſuch as are born Pagans, out of the Church, & ſtrangers from the covenant. And therefore ſeeing by nature there is ſo wide a difference between ſuch as are born Chriſtians, and ſuch as are born Pagans, you in effect as good as ſay nothing. For God hath engraven His Covenant upon the Infants of Chriſtians, and made this knowne unto his Church, and therefore the Infants of Chriſtians are to have the priviledge of Baptiſme in their infancy. But God hath not engraven His Covenant upon children of Pagans, therefore they are not to have it, untill they teſtify faith and repentance. And this covenant written upon children of Chriſtians in their infancy, is the Commiſſion that the Holy Ghoſt

Ghoſt hath given in Scripture for baptizing Infants of Chriſtians in their infancy. 1 *Cor.* 7. 14. And now I pray put your heads all together, and let me heare what you can ſay againſt this. But goe on.

Anabaptiſt.

Againe further. This argument of yours is but from humane conception, and doth tend to the overthrow of a divine inſtitution, which may not, nor ought not to be, unles you can prove where and when the holy Ghoſt hath or doth expreſly lay down, or give commiſſion for the alteration of that expreſſe inſtitution that Chriſt gave unto His Diſciples, to teach and inſtruct all Nations to obſerve and follow the rule that they left them. And therefore the alteration of times, and ſtate is not ſufficient to alter a divine inſtitution, untill it be altered by divine Authority, by which it was at firſt commanded. As for inſtance, Suppoſe the King ſhould eſtabliſh a Law, and an Act of Parliament, for the practiſing of any particular action in the Land, and the cauſe may be removed, for which this Law was eſtabliſhed, yet this Act doth ſtill remaine in force to be practiſed, untill the Author thereof doth diſanull it by proclamation or alteration. So in like manner, Chriſt hath eſtabliſhed an Inſtitution for Baptiſme, and confirmed it by the Apoſtles practice, according to their commiſſion; and therefore, untill Chriſt doth diſanull this Inſtitution, or alter it, wee may not, nor dare not to alter it, upon paine of open rebellion againſt the King of Heaven; let the time alter never ſo much; that is not a ground ſufficient to alter an Inſtitution. And this for anſwer unto your firſt, and chiefeſt Argument. Now to paſſe by many groundleſſe, and ſenſuall arguments, which are not worth anſwering, becauſe they ſavour of nothing but cenſuring; we deſire to come to your chiefeſt reaſons, wherefore Infants ſhould be Baptized.

Anſwer.

No Argument that is truly deducted from the Scriptures of God, is from humane conception.

But this Argument of mine, againſt which you except, is truly deducted from the Scriptures of God: Ergò,
This Argument of mine, againſt which you except, is not from humane conception.

And then againe thus, *viz.*

No Argument that is deducted from the Scriptures of God can overthrow a divine Inſtitution.
But this Argument of mine, againſt which yee except, is truly deducted from the Scriptures of God: Ergò,
This Argument of mine, againſt which you except, cannot overthrow a divine Inſtitution.

Now let mee but prove the Minor Propoſition, and you are overthrowne irrecoverably, though you ſeeme to be armed with Law and Goſpell againſt us. Well, the point that I have to make good is this: namely, that the Argument I here uſed, was truly deducted from the Scriptures of God. And to make this good, the very rehearſall of what I ſaid will be enough, without any more adoe. The ſumme of what I ſaid was, that the ſtate of the Pagan Gentiles before the Apoſtles planted the Goſpell among them, was not the ſame in point of religion, as is the ſtate of the Chriſtian-Gentiles, where the Goſpell is embraced, and they baptized. Now I repreſented the ſtate of the Pagan-Gentiles unto you in two particulars. 1. I told you that (before the Goſpell came among the Pagan-Gentiles) they were without Chriſt, being aliens from the Common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world. *Epheſ.* 2. 12. And I am ſure this is no humane conceipt unleſſe the Oracles of God are humane conceipts. 2. I ſaid againe, that before the Goſpell came among the Pagan-Gentiles, they were carried away to dumbe Idols, even as they were led. 1 *Cor.* 12. 2. Neither is this any humane conceipt. Then finally the Gentiles where the Goſpell is planted, are not of this condition in point of religion,

religion, but in covenant with God, and of Gods family and houſhold, as you may ſee in my Sermon-notes prefixed.

If this Argument doth overthrow the ſenſe that you give of *Matth.* 28.19. then you doe not give the right ſenſe of the text. For no argument truly deducted from the Scripture, can overthrow the true meaning of any Scripture. And ſo if your manner of baptizing (which you would have to be warranted by that of our Saviour *Matth.* 28.19.) will not ſtand with the nature of Gods covenant of Grace, among the Gentiles, where the Goſpell is planted: then Chriſt meanes not your way of baptizing in Churches, where the Goſpell is planted. So then this argument of mine tends not to the overthrowing of any inſtitution of Chriſt in *Mat.* 28.19. but layes a ground for the refuting of your wrong interpretation of the text, the true meaning of which text you may afterwards ſee in due place. For (it ſhould ſeem) this is the keeping of your ſong, and afterwards iterated againe and againe. And for me to run over the ſame things againe and againe, would argue me to be as void of mater, as you are of reaſon. But, I pray, one thing more. What are thoſe ſenſuall and groundleſſe arguments of mine, that you ſo ſleightly paſſe over, as not worth the anſwering? I termed Anabaptiſts indeed a monſtrous broode, ſacrilegious theeves, *Bellarmines* Diſciples &c. Doe theſe ſavour of nothing but cenſuring? Are theſe the ſenſuall and groundleſſe arguments you mean? But I argued that the promiſes of God made unto the Jewes in the *Meſſias*, were ſpirituall and eternall promiſes. *Mat.* 22.32. *Act.* 3.25, 26. *Heb.* 11.16. And this you paſſe by untouched, not becauſe the argument is ſenſuall and groundleſſe, but becauſe you cannot anſwer it. Moreover I told you that circumciſion was the ſeale of the righteouſneſſe of faith, and that this ſeale was imprinted on very Infants in their infancy. And is this a groundleſſe and ſenſuall argument, not worth the anſwering? Alas, alas, you cannot anſwer it. And therefore for ought you have ſaid, or can ſay, my doctrine muſt ſtand good, and the gates of hell cannot prevaile againſt it.

it. View it over againe, and conſider it more punctually. And then haply you will either be † *Hodſon-peeviſh*, or of another mind. And now having made ſo manly an encounter, let us ſee whether your valour will endure the brunt of the battell. Let us heare your killing exceptions againſt my reaſons, that I had for pædo-baptiſme.

† Hodſon, an Anabaptiſt in the city of *Gloceſter* growne as light in the head ſince he was new baptized, as he was light in the heart before.

The firſt reaſon for pædo-baptiſme.

Anabaptiſt.

Reaſon 1. *Becauſe you ſay that children are holy, therefore they may be baptized,* 1 Cor. 7. 14. *Now we would know what holineſſe you meane.*

Anſwer.

I did not ſay that children are holy, that's too generall; but that children of Chriſtian parents are holy. And wee therefore ſay ſo becauſe the Apoſtle *Paul* the pen-man of the Holy Ghoſt ſpeaks it. And ſo when you aske me, what I meane by holineſſe in this diſcourſe, you demand withall what the Apoſtle meanes by it; for I only relate his words. The meaning then of the Apoſtle is the ſame, as was the meaning of the Prophets, when they ſaid that the Iewiſh Infants were holy, becauſe borne under an holy Covenant. Iewes by nature, and not ſinners under the Gentiles. So the meaning of the Apoſtle is, that the children of Chriſtians are holy, *i. e.* Chriſtians by nature and birth, not ſinners of the Pagans, unto which Pagans God hath not committed His Oracles, nor put them under His ſeale. But goe on, and we will follow you.

Anabaptiſt.

If you ſay an inward holineſſe, then grace muſt come ſucceſſively from parents. And ſo by this rule wee ſhall make our parents the authors and conveighers of grace, and ſo mightily wrong the Lord Jeſus Chriſt. For there is nothing doth make

in truly holy but grace, for by nature wee are all filthy and corrupt from top to toe; and by this ground we draw grace from our parents loynes, which to affirme is moſt groſſe and falſe, and no leſſe then high blaſphemy againſt the Spirit of God, and the Lord Jeſus Chriſt.

Anſwer.

What holineſſe we meane you may ſee in our anſwer immediately going before. But if we ſhould ſay that it was inward holineſſe, How doth that inferre that grace muſt come ſucceſſively from parents? Seeing parents and children doe not derive inward holineſſe and grace from one another, but as joint-confederates they both derive and draw holineſſe from the Covenant of Grace under which they both are. For the expreſſe words of the Covenant, are. *I will be thy God and the God of thy ſeed*, jointly, as co-partners in the ſame Covenant. And therefore you erre not knowing the Scriptures, nor the nature of the Covenant. The Sadduces endeavouring to overthrow the doctrine of the Reſurrection, drew an argument (*ab abſurdo*) wherein there were more words then matter (like the arguments of you and your brethren of the ſeparation) *Matth.* 22. 23, 28. thinking to puzzle their anſwerer with multitude of words, ſeeing they wanted weight of argument. So you uſe many words, and ſport your ſelves with your owne fancies. But as Chriſt anſwered the Sadduces, that they did erre, becauſe they neither knew the Scriptures, nor the power of God. So ſay I to you, that you therefore erre, not knowing the Scriptures, nor the Nature of Gods Covenant of free Grace with His people: And who wrongs Chriſt think you? You or I? You in making the grace of God of leſſe extent by the comming of Chriſt, in ſetting *Moſes* above Chriſt? For *Moſes* allowed Infants of Gods Covenant people the initiall ſeale in their infancy, but Chriſt denies it unto them, if your Divinity will hold. Or I in ſetting Chriſt above *Moſes*, both for clearenеſſe and extent of grace? Now if *Moſes* in his typicall miniſtration af-

ford unto the Infants of Gods Covenant-people the initiall ſeale, and Chriſt denies it in His Goſpell-miniſtration, then ſurely the ſhadow is to bee preferred before the ſubſtance. And herein you ſhew your ſelfe to bee as ſtout an advocate for the obſtinate Jewes, againſt Chriſt, as if from them you had received thirty peeces of ſilver to betray Him. But what high blaſphemy againſt the Spirit of God, and the Lord Jeſus Chriſt have you found out I pray you? Oh this, namely, that children ſhould draw grace from their parents loines. But who affirmes this, you, or I? If I, then the Apoſtle affirmes it, for I only ſaid, that children of Chriſtian parents are holy, and ſo ſaies the Apoſtle? And is the Apoſtle an high blaſphemer in ſaying ſo? But goe on, I pray, I know you love not to be interrupted in ſo weighty a caſe of conſcience, as this is.

Anabaptiſt.

Againe, if this be true then the unbelieving wife is made holy too, and ſhee may be baptized as well as the children, although ſhee be an infidell which is againſt your owne affirmation.

Anſwer.

Tis true; that children of Chriſtian parents are holy (if that be your meaning) and upon this ground are to bee baptized, as is ſaid in my Sermon-notes. But how doth it hence follow, that the unbeleeving wife (though holy to the beleeving husband) is therefore as well to be baptized, as the children of the beleeving parent? For the Covenant is, I will be thy God and the God of thy ſeed; not I will be thy God and the God of thy wife though an infidell. It's one thing to be under an holy uſe, another thing to be under an holy condition. The beleeving party is ſaid to have a ſanctified uſe of the infidell, but the infidell is not ſaid to be holy, as the children are. For ſuch children are not ſaid to bee ſanctified unto the parents, but holy in themſelves, by reaſon of the holy Covenant under which they were borne, as children of a pa-

a parent in Covenant with God, and joint-confederates. In the originall the unbeleeving party is ſaid to bee holy not *to*, but *in* the beleeving party. Not that one of them abſolutely conſidered were ſanctified in another, for wee are ſanctified only in the Lord Jeſus Chriſt; but as conſidered in the relation of husband and wife in lawfull matrimony, ſo the infidell party is ſanctified in the beleeving party for conjugall ſociety, and for raiſing up of an holy ſeed unto God. And if you can but look into the originall, and conſider the ſcope of the place, you cannot but ſuffrage with me. But goe on.

Anabaptiſt.

But you ſay it is ſuch an holineſſe as hath the promiſes of the Kingdome of heaven. If ſo, then thus we affirme, that all thoſe to whom the promiſes of the Kingdome of heaven are made unto, ſhall have it made good unto them, and ſo conſequently all the children of one beleeving parent at leaſt, ſhall alſo goe to heaven by this rule.

Anſwer.

This we ſay that all the children of one beleeving parent ſhall goe to heaven for ought you or I know. We are in charity ſo to judge, ſo to hope. You can ſay no more for ſuch as profeſſe themſelves to bee beleevers, then that you hope the beſt. So may, ſo muſt we hope of ſuch children. Could wee tell which were which, and did wee know that ſuch a child neither had grace, nor ever ſhould have grace, but were a reprobate, we muſt not baptize that child. But ſith that is morethen wee know, or can know: Therefore we ſtand bound to baptize all children of Chriſtians, leaſt wee ſhould deny to elect children the ſeale of the Covenant.

Anſwer.

But we affirme, that the Apoſtle doth not ſpeak of ſuch an holineſſe

lineſſe in that place, but of ſuch an holineſſe as is oppoſite to uncleanneſſe. For the Apoſtle doth anſwer an objection as ſome of the beleeving Corinthians *might make concerning their preſent condition; as, whether they might live with their wives now, they being converted, and their wives infidels. Now the Apoſtle doth anſwer them, that they might live together; for converſion doth not diſanull matrimony If ſo, then your children were unclean, but now they are holy. That is, they are your children, being lawfully deſcended and borne of your loines, and ſo are your children and being ſo borne are accounted holy in the Apoſtles eſtimation.*

Anſwer.

And we affirme the ſame with you, that children of Chriſtian parents are holy, as holineſſe is opoſite to uncleanneſſe. That is, oppoſite to Idolatry and Paganiſme (as Idolaters and Pagans are ſaid to be uncircumciſed and uncleane) which is of larger extent then bodily uncleanneſſe. But I conceive your meaning is, that children of Chriſtian parents are holy, that is, they are no baſtards, but lawfully begotten, and ſo holineſſe here ſhall be oppoſite to adultery, fornication, and bodily uncleanneſſe only. And ſo *Lamb* your founder in his directions to you expounds the place. But aske that aſſe how he can make good his expoſition. And his letter will anſwer you, that you muſt take it upon his word, or elſe he knowes not what to ſay to you. And I beleeve you had this deep Divinity from that letter, for that letter beares date *Feb.* 11. *Anno* 1641. And your papers beare date *March.* 22. *Anno* 1641. So that allowing a conſiderable time for the comming of his letter from *London* to you; you might have time enough to make uſe of your inſtructions. And ſo as your Religion is grounded upon Scripture perverted, ſo it muſt bee maintained by Scripture perverted: perverſeneſſe being the foundation of your Church, perverſneſſe muſt bee your weapon of defence. But in this expoſition both you and your maſter ſeem to affirme a ſtrange paradox, namely, that children

children borne of unbeleeving parents are all baſtards, which may overthrow all ſucceſſion in Kingdomes, and inheritances, and by this Divinity all the primitive Chriſtians were baſtards, becauſe borne in Paganiſme. And *Abraham* the Father of the faithfull was a baſtard too, becauſe his Father was an Idolater. But I pray how doth your reaſon prove your aſſertion? You ſay in effect that children of one beleeving parent are not baſtards, but legitimates, and that this is meant by the holineſſe the Apoſtle here attributes to children. And why? Becauſe (ſay you) that the Apoſtle doth here anſwer an objection as ſome of the beleeving *Corinthians* might make concerning their preſent condition, whether they might live with their wives now, they being converted, and their wives infidels. You ſay the Apoſtles anſwer to this is, that they might live together, becauſe converſion doth not diſanull matrimony. Well, this reaſon confutes your owne aſſertion, for it implies that infidels may live together in matrimony; how then can the children of ſuch be baſtards? Muſt not then their children lawfully deſcend and be borne of their loines? Thus you ſpeak contradiction. And where find you any ſuch language as yours, in the Scriptures? What authours have you conſulted for the meaning of that text. *viz.* 1 *Cor.* 7.14. *Parens* tells us that ſuch children are not uncleane, but holy *i. e.* ſaies he, not Pagans, but Chriſtians. *Tremelius* ſaith, that the children are ſaid to be holy, becauſe they are partakers of the holineſſe of God in the Church (*ex fœdere*) by the Covenant. *Beza* ſaies the children are holy. i. e. *In promiſſione cenſeantur, &c.* they are judged to be in the promiſe, becauſe unto every beleever it's ſaid, *I will be thy God and the God of thy ſeed.* *Peter Martyr* thus. This holineſſe is beleeved to bee, that theſe children doe appertaine to the Church of Chriſt. *Calvin ut ſancti in Eccleſia reputentur.* i. e. That they might be reputed Saints in the Church. And you confeſſe that ſuch children are holy in the Apoſtles eſtimation; And if the Apoſtle eſteemes them holy, then God judgeth them to bee holy,

and for holy children of Gods Covenant-people wee muſt take them to bee, according to the conſtant phraſe of the Scripture. For where faith is, there Chriſt is, where Chriſt is, there the holy Covenant is, but faith is with the beleeving parent, therefore Chriſt and the holy Covenant is with him alſo, and the Covenant is, *I will be thy God, and the God of thy ſeed.* Therefore the holineſſe of children (that the Apoſtle here ſpeaks of) muſt needs be holines peculiar to the children of faithfull parents. But holineſſe of children by legitimation is not peculiar unto children of beleeving parents. For among the civill heathens, and Pagans, have not men their own wives, and women their own husbands? Are not theſe joined together in lawfull matrimony? And are not the children that iſſue from men and women ſo joined, their own children lawfully deſcended, and borne of their loines? And are not ſuch children ſo begotten of perſons in wedlock therefore holy, becauſe lawfully deſcended, and borne of their loines? If to bee meere legitimates bee to bee holy, then the Apoſtle doth predicate no peculiar thing of the children of Chriſtians, more then may be ſaid of the children of Pagans, begotten and borne in wedlock. Then the Apoſtle need not to have ſaid that now they are holy, ſeeing one of you is a beleever, for they were holy before, if legitimation would make them holy. But let *Pareus*, *Tremelius*, *Beza*, *Peter Martyr* and *Calvin* hold their peace, and let us a little heare what your worthy Founder *Th. Lamb* ſaies for the true meaning of the Apoſtle, in this text. *viz.* 1 *Cor.* 7. 14. Thus ſaith he. *As for the* 7 Cor. 14. *I ſay that the holineſſe of the children did not ariſe from that one parent was a beleever (as our oppoſites ſay) but from this that the unbeleever was ſanctified by or to the beleever, which could not have been if they had not been lawfully married before, therefore the holineſſe of the children ſpoken of here, can be no other but that which is oppoſed to baſtardy.* Here this wiſe man maintains the contradictory of your oppoſites concluſion. He ſaies that the holines of the children doth not ariſe from that one parent was a beleever.

But

But how proves he this? Surely *teſtimonium dicentis* is full enough, he being a man of ſuch an infallible a ſpirit, that a bare [I ſay] muſt ſerve your turne. But whence then doth this holineſſe ariſe? From this (ſaies he) that the unbeleever was ſanctified to or by the beleever. Very good! becauſe the unbeleever was ſanctified to the beleever, therefore the children of ſuch were holy. And why was the unbeleever ſanctified to the beleever? Was it not becauſe hee was a beleever, and ſo made pure by faith, and then unto the pure all things are pure. *Tit.* 1. 15. Now then, becauſe hee was a beleever, therefore the infidell was ſanctified to him for conjugall ſocietie, and becauſe the infidell was ſanctified to the beleever for conjugall ſocietie, therefore the children of ſuch were holy, and ſo by neceſſary conſequence becauſe one of the parents was a beleever, therefore the children were holy. Faith made the conjugall ſocietie holy, the holy conjugall ſociety made the children holy, and therefore faith made the children holy.

Queſt. But how can the faith of the parent make the children holy?

Anſw. Surely, not by infuſing of ſanctifying grace into the children, but by putting the parent into Chriſt. Now faith puts the parent into Chriſt, and Chriſt puts the parent ſo put into Him, into the Covenant of grace, and the Covenant of grace is *I will be thy God, and the God of thy ſeed*, and hence is it that the children of ſuch parents are holy, namely becauſe of the holy Covenant. And therefore the holineſſe ſpoken off here may be and is ſomewhat elſe, then that which is oppoſed to baſtardy, namely the holineſſe of the Covenant, which the faith of the parent puts him into for himſelfe and his ſeed. For (Goodman-Cocks-combe) how can the children of thoſe be baſtards that are lawfully married? But you acknowledge that the parents of the holy children here ſpoken off were lawfully married before (you meane) while in the ſtate of infidels. And therefore it muſt be the holineſſe of the Covenant of grace, which the faith of

of the parent put himſelfe, and his children under. But you ſay in the laſt paragraph of your letter to your Diſciples, *that Infants were in the Covenant legally, but not Evangelically; and that when the law ceaſed, this being in Covenant ceaſed with it.* But for ſo ſaying, you deſerve a pillory, not a Pulpit. You might be better imployed in looking to your Sope or Candles, then in filling mens heads with ſuch helliſh notions. If this be your *care and diligence that you ſhew* for your Diſciples (as you ſay in your foreſaid letter) you may ſit ſtill. The devill himſelfe can ſhew ſuch care, and diligence fall enough. But how prove you, that childrens being in Covenant with their parents is now ceaſed under the Goſpell? You ſay ſo. And your [I ſay] muſt ſtand as an Oracle with ſuch as are willing to be ſeduced by you. And perſonall faith (in your ſenſe) is no more requiſite to the being of Infants in Covenant with their parents under the Goſpell, then under the law. For it's the ſame Covenant of free grace in Jeſus Chriſt now, as then.

And thus (for ought I ſee) your maſter and you are in hot emulation, who ſhall excell in ſpeaking of non-ſenſe. And yet you are ſo confident of the truth of your cauſe, that had you a 1000. lives, you would lay them all downe for the confirmation of the ſame. Stout words! But ſhould you lay downe that one you have for it, it would bee judged rather madnes, then martyrdome, and you not a Martyr, but a madman in ſo doing. And truly if you can ſay no more for your cauſe, give over writing, and take Phyſick. Talke no more of your conſcience, but ſee your folly. Now ſay on.

Anabaptiſt.

For we have examples in Scripture, where children that are borne of two parents that were lawfully yoked together, were called to bee holy and a godly ſeed by birth. As for inſtance, Mal. 2. Ezra. Levit. *and other examples.*

Anſwer

Anſwer.

The meer being of the two parents lawfully yoked together, is not ſufficient to denominate the children of ſuch parents holy by birth, but their being within the holy Covenant. The Covenant under which the parents are, is the cauſe, why the children of ſuch are holy by birth, and ſo called by the Spirit of God in the Scripture, and for that reaſon only. And thoſe very inſtances (where you find them in the old Teſtament) where children are ſaid to be holy, will cut the throat of your owne cauſe; for you cannot ſhew, that the Scripture doth ſo much as once call the children of the Gentiles and Pagans an holy ſeed, as it doth the children of the Church. The holy Covenant of God (I ſay) under which the parent or parents is or are, is the onely cauſe why the Scriptures terme children holy. And I challenge you to bring me one inſtance where children of parents are ſaid to be holy for any other reaſon.

Anabaptiſt.

Againe, we doe not find any warrant in Scripture for to give the ſeales of the Covenant of grace upon imputed holineſſe, but upon perſonall holineſſe and confeſſion, Acts 16. Mat. 3. Mark. 1. *For the ſigne of circumciſion was not given by vertue of any imputed holineſſe in the child, that it did draw from the parents, but by vertue of Gods Commiſſion unto Abraham that he gave him for to circumciſe his ſeed, and ſo ought the ſeale of Baptiſme to be given by vertue of Chriſts Commiſſion, and not by vertue of any holineſſe that is imputed unto the child.*

Anſwer.

By imputed holineſſe I conceive your meaning, to be imputative righteouſneſſe; And by perſonall holineſſe inherent righteouſneſſe, or holineſſe in a mans perſonall practice and confeſſion. And by ſeales, the initiall ſeales of Gods Covenant. Now I finde the initiall ſeale of the Covenant of grace

to be given upon the ground of imputative righteouſneſſe, for the righteouſneſſe of faith is imputative righteouſneſſe: but I find it to be adminiſtred upon this ground, and therefore upon the ground of imputative righteouſneſſe. And circumciſion unto the Infants of the Jewes, was a ſeale of righteouſneſſe, but not of righteouſneſſe in their perſonall practice and confeſſion, and therefore of imputative righteouſneſſe. And thus I have brought unto your hand what you could not finde. And then for your inſtances *Act.16. Matth.3. Mark.1.* they will not ſerve to help you. For the matter in controverſie is, whether children of parents already in the ſtate of Chriſtianity bee to bee baptized in their infancy or no? And now you bring inſtances of ſuch, whoſe parents were not in the ſtate of Chriſtianity, which is a quite contrary caſe. But prove by Scripture that the children of the firſt-baptized were denied Baptiſme, untill they could give account of their faith, or elſe you ſpeak not to the point, ſeeing children borne of Chriſtian parents are Chriſtians by birth, but ſuch as you inſtance in were not. And is this faire dealing think you? And what talke you of an imputed holineſſe in a child, that it ſhould draw from it parents? What imputed holineſſe is it you meane? Imputative righteouſneſſe? Doe you think that imputative righteouſneſſe is in us? How differs it then from inherent righteouſneſſe? The words imply a contradiction. And had you ever been rightly grounded in the principles of our Religion, you would never have vented ſo abſurd a paſſage. For the children doe not draw holineſſe from their parents in Covenant, but as companions in Covenant with their parents are primitively holy, as well as their parents, by vertue of the ſame Covenant. For the expreſſe words of the Covenant are, *I will be thy God, and the God of thy ſeed.* Here the Covenant puts parents and children both in equall relation unto God. But here you renew your old quarrell againſt the Covenant of grace, like an old trotting horſe, let never ſo skilfull a rider uſe his beſt art to bring him into a better pace, yet the carrion will fall into his

old

old joulting trot againe, ſo you tell us againe that circumciſion was not adminiſtred unto *Abrahams* ſeed, by vertue of any holineſſe imputed unto Infants by the Covenant, but by vertue of Gods command. This is your meaning, however your expreſſions be. And we anſwer againe, that becauſe they were an holy ſeed, that therefore the Lord commanded them to be circumciſed. For the Covenant in order of nature muſt goe before the confirmation and ſeale thereof. So that the ground of Gods commanding *Abrahams* ſeed to be circumciſed, was their being in the holy Covenant, and this Covenant made them holy, *i. e.* a ſeed ſet apart unto God from other nations. And therefore the Lord doth not barely command *Abraham* to circumciſe his males, but He brings it in with a THEREFORE, to ſhew that the Covenant having made them an holy ſeed, therefore they were to have the initiall ſeale imprinted on thoſe holy perſons. For marke the words (*Gen.* 17. 7, 12.) of the Covenant. *I will eſtabliſh my Covenant between Me and thee, and thy ſeed after thee in their generations for an everlaſting Covenant to be a God unto thee, and to thy ſeed after thee. And will give unto thee and thy ſeed after thee the land wherein thou art a ſtranger, all the land of* Canaan *for an everlaſting poſſeſſion, and I will bee their God, verſe* 7, 8. And hereupon God ſaid unto *Abraham*, thou ſhalt circumciſe thy males therefore. Not barely thou ſhalt circumciſe thy males, but thou ſhalt circumciſe thy males therefore. *i. e.* Becauſe of the foregoeing Covenant in the 7. and 8. verſes. This inference we have verſe 9. in theſe words, *viz. Thou ſhalt keep my Covenant therefore, thou and thy ſeed after thee in their generations.* And then whereas they might have asked the Lord what that Covenant was which He would have them to keep. The Lord anſwers in the 10. verſe. after this manner; *viz. This is My Covenant which yee ſhall keep between Me and you, and thy ſeed after thee, every man child ſhall bee circumciſed, &c.* Here circumciſion is called by the name of the Covenant, becauſe the Covenant is the ground of it. And circumciſion did

but put the covenant under ſeale, in which Covenant thoſe children were before by birth, being borne of parents with whom God had ſtricken Covenant. And ſo this lame ſhift will not ſerve your turne. And to conclude, as little to the purpoſe is it, which you ſay concerning Baptiſme; for you ſay, that Baptiſme is not to be given by vertue of holineſſe imputed to the child, but by vertue of Chriſts Commiſſion, as if holineſſe imputed unto a child by vertue of an holy Covenant were not Chriſts Commiſſion. The nations which Chriſt ſent His Apoſtles unto, were not ſaid to bee holy, and therefore by teaching they muſt make them holy, before they baptize them. But the children of thoſe holy ones were holy by birth, and ſo called by God himſelf, and therefore to be put under the initiall ſeale of Gods holy Covenant, as their right and priviledge by nature and birth.

Anabaptiſt.

Againe, the Apoſtle doth not ſo much as any way make mention of baptiſme in that place. viz. 1 Cor. 7. 14. *and therefore your reaſon is groundleſſe from this place for Baptiſme of Infants.*

Anſwer.

How groundleſſe this exception is, he that hath but halfe an eye may ſee. As if to be holy by vertue of Gods holy Covenant, were not a ſufficient reaſon to argue a mans right unto the initiall ſeale of this holy Covenant according to the miniſtration of the covenant under which he is born, & doth live. Now the initiall ſeale of the Covenants miniſtration under the Goſpell is Baptiſme; but children borne of Chriſtian parents under the Goſpell are holy by vertue of Gods holy Covenant, and therefore children borne of ſuch parents have right unto Baptiſme. The Covenant of God is engraven upon them by birth, and therefore the initiall ſeale is their preſent priviledge. And ſo the place proves it. And the reaſon is ſubſtantiall. And it proves you to bee ſacrilegious theeves

theeves and robbers, for denying Infants baptiſme in their infancy. And by Gods help i'le maintaine this charge againſt you before the dreadfull tribunall of the Lord Jeſus Chriſt at the laſt day. And in the *interim* I ſhall endeavour to preſerve as many as I can from being ſeduced by your faire pretences.

Anabaptiſt.

Againe, you parallell this place with Rom. 11. 16. *where you ſay, that if the root be holy, ſo are the branches. Now this root if you take it in the litterall ſenſe as it is ſpoken, then it is meant of* Abraham *only, and he was the root, and the beleeving Jewes the branches, and therefore* Abraham *is called the Father of the faithfull, and in this ſenſe beleevers are his ſeed and branches. But if you take it in a more ſpirituall ſenſe, then it may be meant of Chriſt being the root, and all beleevers are His members. But we conceive to be chiefly meant of* Abraham *the root, and beleevers the branches, and ſo will this make nothing to the purpoſe, neither is it the ſame with the other place in* Corinthians, 1 *Epiſt. cap.* 7. *verſe* 14.

Anſwer.

If I parallell *Rom.* 11. 16, and 1 *Cor.* 7. 14. (to prove that the children of parents in Covenant are holy by vertue of Gods holy Covenant) I ſhall not draw my lines awry. Seeing the expreſſe words of the Covenant are, *I will bee thy God, and the God of thy ſeed.* And both places prove, that both parents and children are holy by vertue of Gods holy Covenant with them. And ſo both places are coincident to prove the ſame thing, though there may be ſome circumſtantiall differences. The place then in *Rom.* 11. 16. makes much for my purpoſe. For my purpoſe was to prove that as the children of the Jewes were holy, by vertue of the holy Covenant with their parents, ſo alſo are the children of the Gentiles holy, by vertue of the ſame holy Covenant with their parents; (an argument never too often to be inculcated.) And

now having ſpoken of that text of 1 *Cor.* 7. 14. already in our former diſcourſe, we will ſay ſome what for the ſenſe and meaning of *Rom.* 11. 16. which text muſt needs bee underſtood and meant of *Abraham* and his branches only. Now the queſtion is, who are meant by *Abrahams* branches. Well, the point there to prove is, that as *Abrahams* children among the Jewes were partakers of the priuiledges of the Covenant, ſo among the Gentiles, children engrafted into *Abraham* are partakers of the Covenant as well as the naturall branches of *Abraham*, the Jewes. And hence I inferre, that as the Jewes receiving the faith of *Abraham* were circumciſed, ſo Gentiles receiving the faith of *Abraham* are to be baptized. And as the Jewes that were not internally and inherently godly (as long as they did not renounce *Abrahams* faith) had a right to circumciſion, ſo the children of the Gentiles receiving the faith of *Abraham* were by Baptiſme (as Jewes by circumciſion) to bee admitted into the enjoyment of the priviledges of the Chriſtian Church. *Peter* tels the Jewes that *the promiſe is unto them and their children.* *Acts* 2. 39. Now the promiſe was not made to their ſeed, becauſe they did beleeve, but the ſeed did beleeve becauſe they were under the promiſe. *viz. I will be thy God, and the God of thy ſeed.* If this muſt be reſtrained thus; *viz.* I will be thy God, and the God of thy ſeed too, when thy ſeed ſhall beleeve, then no more is promiſed to this ſeed, then to the ſeed of the Gentiles; for when the ſeed of any Gentile ſhould make profeſſion of his faith in the *Meſſias*, he was to be circumciſed, as well as the ſeed of *Abraham*. But more was due by this promiſe to the ſeed of *Abraham*, then to the ſeed of a Gentile: therefore the ſeed of *Abraham* was under the promiſe in a peculiar manner, and not the ſeed of a Gentile uncircumciſed: yea among the Jewes a parent who was orthodoxall in judgement, albeit he ſhewed no proofe of juſtifying faith in his life, yet he was put under the Covenant for him and his ſeed. And the children of ſuch had as much right to circumciſion, as the children of *David*. So then externall

ternall ſubjection to the doctrine of faith doth entitle the parent, and his ſeed to the right of the externall benefit of the Covenant. The ſumme is, that as Jewes were born Jewes, ſo the ſeale of circumciſion was their due, not to put them under the Covenant, but to ſeale up the Covenant under which they were borne. So (ſay I) Chriſtians children are borne Chriſtians, and a right to the Covenant is not given them by Baptiſme, but that right which they had by birth is put under ſeale. The very Covenant under which a Chriſtian Infant is born, ſtands good unto him, and bindes him to faith & obedience, and ſo albeit Anabaptiſts (like ſo many enraged devills, doe what in them lies to cancell the hand-writing of Almighty God by withholding Gods owne ſeale from Infants of Chriſtian parents, upon whom Hee hath engraven His Covenant, and written His promiſes of grace and mercy, by vertue of their being born of ſuch parents. A wickedneſſe ſo heinous, ſo horrible, ſo full of impiety and helliſh cruelty, that I want a parallell, I want words to expreſſe it unto my reader) yet Gods Covenant (I ſay) ſtands good, unto them. Now the Lord make you to underſtand what I have written, and give you a ſight of your wickedneſſe. And thus you have my firſt reaſon vindicated. Which is, that Infants of Chriſtians are Chriſtians borne, and therefore are to be baptized in their infancy.

The ſecond Reaſon.

Anabaptiſt.

Againe your ſecond reaſon is, that children are capable of Baptiſme, and your ground is from circumciſion. Becauſe children were circumciſed, therefore they may be baptized in their infancy.

Anſwer.

If children becauſe borne under the Covenant before Chriſts incarnation, were therefore capable of the initiall ſeale

ſeale (even by the ſentence of Almighty God) becauſe born under that Covenant, then children of Chriſtians borne under the ſame Covenant of grace ſince Chriſts incarnation are capable of the initiall ſeale, and 'tis their due by vertue of their Chriſtian birth-right. Now that the Covenant before Chriſt with the Jewes, and ſince Chriſt with the Chriſtians is the ſame Covenant (namely, A Covenant which concernes mans deliverance from miſery by ſinne, and mans reſtitution unto happineſſe by Jeſus Chriſt) we have ſhewed before, we will now inſtance only in three things. *Viz.*

1. The Covenant of God with the Jewes before Chriſt cauſed the godly in Covenant to ſeek for immortality after death in heaven, as their country and abiding city for ever. *Heb.* 11. 13, 14, 15, 16. *Acts* 26. 6, 7, 8.

2. All the miniſtrations of Gods Covenant with the Iewes tended to the debaſement of nature, and to the advancement of Gods free grace in the whole work of mans Redemption, though in types.

3. All the promiſes that God made to the Iewes looked towards Ieſus Chriſt, as the only Mediatour in whom all Gods promiſes are yea and Amen. 2 *Cor.* 1. 20. cum *Heb.* 13. 8. and *Gen.* 3. 15. Chriſt was the ſubject of *Moſes*, and the Prophets writings. *Joh.* 1. 45. And the Iewes were juſtified in the ſight of God by the ſame righteouſneſſe of faith, as we Gentiles are juſtified by. *Rom.* 4. 3. 13. And this juſtification hath eſſentiall connexion with eternall ſalvation. *Rom.* 5. 9, 10. And is not our Covenant the ſame for ſubſtance, reducible to theſe three heads.

Queſt. Why then is the Covenant ſaid to bee a better Covenant, and eſtabliſhed upon better promiſes? *Heb.* 8. 6.

Anſ. It's better only in regard of the miniſtration, and permanency, of which wee ſhall bee neceſſitated to ſpeak more fully afterwards in due place.

Now if the Covenant be the ſame, and the manifeſtation of this Covenant upon perſons unto the Church bee the Churches warrant to miniſter the initiall ſeale unto them; then

then if the Covenant manifeſted by God (unto the Church) to be upon Infants of perſons in Covenant under the law was their warrant to adminiſter the initiall ſeale that there God did appoint to be uſed, then the like manifeſtation is a warrant for us to adminiſter the initiall ſeale unto Infants, under the Goſpell, whoſe parents are in Covenant. But let's conſider your exceptions againſt this reaſon.

Anabaptiſt.

But we deny the ſufficiency of this reaſon to prove Infants Baptiſme, and that upon this ground. 1. *They differ in the inſtitution.* 2. *In the ſignes.* 3. *In the ſubjects.*

1. *They differ in the Inſtitution: for the Inſtitution of circumciſion was that infants ſhould be circumciſed, even all Abrahams lineall ſeed as well the ſeed of the bond woman, as the free; but the Inſtitution of Baptiſme is, that they ſhould firſt be taught, and they that did beleeve the word might, and ought to be baptized, and not elſe, as we finde in all the Scripture: and therefore every ordinance muſt be practiſed upon its owne inſtitution, and not how we pleaſe. Now the Lord would ſure have made ſome mention of childrens Baptiſme, if they had been the ſubjects of Baptiſme, and therefore from Chriſts owne charge and Commiſſion to His Diſciples,* Matth. 28. *we are bound as ſtrictly to obſerve Chriſts rule for Baptiſme, as the Jewes were to obſerve the order of circumciſion.*

Secondly, they differ in the ſignes, ut infra.

Anſwer.

How doe Circumciſion and Baptiſme differ in the inſtitution? ſeeing both of them are of divine inſtitution, annexed to the Covenant of free grace, and the initiall ſeales thereof proper to the miniſtrations of Chriſt; for they both ſeale Chriſt unto Gods Covenant people, the one ſeales Chriſt to come, the other ſeales Chriſt already come; but both ſeale Chriſt. But to your meaning, I anſwer that for the inſtitution of circumciſion; *Abraham* by the inſtitution was not to

bee circumciſed till hee gave teſtimony of his faith in the *Meſſias*, but then his ſeed was to be circumciſed in their infancy, before they could give any other proofe of their faith, then their being borne of parents in Covenant. And their being borne of parents in Covenant gave them right to the initiall ſeale, as wee have ſhewed before. So the Gentiles were not to be baptized (as *Abraham* not to be circumciſed) till they did ſhew forth proofes of their faith. But when the parent had entred himſelfe, his children were to be baptized (as *Abrahams* ſeed were to be circumciſed) before they could ſhew any more proofe of faith, then their being borne of parents in Covenant. Chriſt indeed (*Matth.* 28. 19.) gave charge, that whom His Apoſtles had taught, they ſhould bee baptized; but that none ſhould bee baptized but ſuch as were firſt taught, that's your additionall, and of that you neither doe, nor can make proofe. You were anſwered ſufficiently, that in raiſing a Church among Pagans, faith muſt be the doore of admittance. This was the Apoſtles caſe. But when beleeving Pagans were baptized, I deſire proofe that their ſeed muſt bring a verdict of their beleeving, ere they could be baptized. Divines tell us, that *Heb.* 6. 2. where the Apoſtle ſpeakes of Baptiſmes, and impoſition of hands: By impoſition of hands the Apoſtle meanes a practice then in uſe, that ſuch children as were baptized ſhould after make profeſſion of their faith, and ſo be admitted by impoſition of hands to the Lords Supper. Now you will have profeſſion of faith goe before, and afford ſuch as are borne Chriſtians no more priviledge, then meere Pagans borne out of the Church. You ſay that by Chriſts charge and Commiſſion (*Matth.* 28. we are bound as ſtrictly to obſerve Chriſts rule for Baptiſme, as the Jewes to obſerve the order of circumciſion. Right. And therefore as *Abraham* was not, and no Proſelyte was to be circumciſed till he gave teſtimony of his faith, ſo no Alien, no Pagan, is to bee baptized till hee ſhew forth his faith. But as the ſeed of *Abraham* and the ſeed of any circumciſed Proſelyte were to be circumciſed while Infants

ſants, ſo the ſeed of baptized Pagans (while young) are to be baptized; Baptiſme herein anſwering circumciſion.

Anabaptiſt.

Secondly, they differ in the ſignes, for the ſigne of circumciſion was the cutting off of the fore-skin of their fleſh, and that was a mark in their fleſh for ever; and ſo the parties that were circumciſed (I meane the Infants that were circumciſed) could make uſe of the ſigne afterward, as well as at the preſent. But the ſigne of Baptiſme is water, and ſo it muſt bee a ſigne to the party baptized in the preſent act thereof, or not at all. Now we know, that Infants cannot diſcerne the ſigne in the preſent act, and ſo conſequently not at all, and ſo the ſigne is given in vaine.

Anſwer:

What though they differ in the ſignes, yet they accord in the thing ſignified, and they both put the Covenant of grace under ſeale, unto the children of the Church. You reaſon like carnall Atheiſts, as if all the benefit of Sacraments lay in what is obvious to our ſenſes. A perpetuall mark in the fleſh which the circumciſed (though circumciſed in infancy) could after make uſe of. But when? When they came to yeares of diſcretion? But what if they dyed before, as many of them did? What uſe then could they ever make of this marke? But what marke or ſigne in the fleſh meane you? A ſacramentall marke or ſigne? Then verily a ſealing ſigne. But what did this marke or ſigne in the fleſh, ſeale unto the lineall ſeed of *Abraham*? Redemption by Chriſt, or the temporall inheritance of the land of *Canaan*? You ſay the temporall inheritance of the land of *Canaan*. If ſo, then all *Abrahams* lineall ſeed circumciſed muſt be poſſeſſed of the land of *Canaan*, or elſe God muſt bee unfaithfull. But *Abrahams* ſeed for the ſpace of 440. yeares were kept out of *Canaan* after circumciſion was inſtituted and practiced. And ſo by this your Divinity all this while God was a lier, and failed of His promiſe. And muſt this ſacramentall ſigne of circumciſion ſeale the land of *Canaan* unto all *Abrahams* lineall ſeed?

Why then was *Ismael* and his posterity excluded? What became of *Abrahams*, lineall seed by *Keturah*? The sonnes of *Jacob* became 12. tribes, and the land of *Canaan*, was divided unto them only. And yet not to all these neither. For two tribes and a halfe were setled on this side *Iordan*. Fye! Fye! What mad stuffe is this?

Truly hee that hath any knowledge in Divine Mysterics may see evidently, that either you read the Scriptures without observation, or conclude that you maintaine untruths against your owne knowledge and consciences. And then you come with another flim-flam. You tell me, that water in *Baptisme must be a signe to the party baptized in the present act, or not at all.* That is, as you expound it in the case of Infants, that the *party baptized must discern the signe in the present act, or else that that signe is given in vaine.* And this Divinity is as spirituall as your Religion. This argues that the efficacy of Gods ordinances of grace depends upon the act of the creature. In this you may shake hands with *Rome*, and exclude grace, and set up works. Here is much spoken of the act of man, but not a word of the Act of God in His ordinances of grace. But how doth this conclude Baptisme to be in vaine unto an Infant? You say the Infant discernes not the signe in the present act of administration. Thus you seem to argue.

Such as discerne not the sacramentall signe in the present act of administration, have the sacramentall signe given in vaine.

But Infants of Christians doe not discerne the sacramentall signe in Baptisme in the present action of administration; Ergo.

Infants of Christians have the sacramentall signe of Baptisme given in vaine.

This argument proves, that the sacramentall signe of circumcision was given to the Jewish Infants in vaine also, for they could not discerne that signe as a Sacrament, for though they had bodily feeling of the cutting off of their flesh, yet they could not in the present act of administration discerne the

the ſigne, as ſacramentall, and ſo our Infants have bodily feeling of the water too. And ſo your quarrell is againſt God, as well as againſt us. But as ſuch as were borne Jewes were to have the initiall ſeale of the preſent miniſtration imprinted on them in their infancy to ſeale up the Covenant (under which they were borne) unto them, though they could have no ſuch diſcerning as you ſeem to require in the preſent act of adminiſtration; ſo ſuch as are borne Chriſtians are to have the initiall ſeale of the preſent miniſtration imprinted on them in their infancy, to ſeale up the Covenant (under which they are borne) unto them, though they can have no ſuch diſcerning as you require, and yet the ordinance effectuall unto them too. I thought that Baptiſme had been a continuall act of Gods mercy and grace, and that the ſaving efficacy and benefits thereof had not depended upon the Act of the receiver, but upon the operative mercy of God, and Merits of Chriſt. But it ſeems your Divinity ſhewes me a new way. But why muſt Infants of Chriſtians diſcerne the ſigne of water in Baptiſme, in the preſent act? What? Becauſe water leaves no impreſſion upon the body, but ſhortly after the act is over, the body is as dry as if it had not been waſhed at all? And when the child is come to yeares hee findes no viſible mark upon his body, to aſſure him that he is ſealed into Gods peculiar? Oh! is this it? I pray what mark is there left upon your fleſh, ſince you were waſhed in *Severne*, though you were duck't over head and eares? Is a mark in the fleſh, and a ſenſitive diſcerning of the ſigne, the excellencies of circumciſion and Baptiſme? When the Iewes came to yeares of diſcerning, God called not for the circumciſion of their fleſh, but for the circumciſion of their hearts. It was the mark of circumciſion upon the heart that God looked upon, for many had the mark of the fleſh, which were as bad as *Ethiopians*. So for us Chriſtians when wee are come to yeares of diſcretion, it's the mark of the Spirit, and of the blood of Chriſt upon the heart, that God calls for, and looks upon. For a man may have the ſigne of water, and diſcerne the ſigne

in the very act with the eye of his flesh, and yet be a vile Anabaptist, deny originall sinne in Infants, deny the Christian Sabbath, and set up the Iewish, deny Christs taking flesh of the Virgin MARY, deny the power of the Magistrate, and a 1000 such like abominations; and a man may be baptized in his infancy, and want your discerning; and yet when hee is come to yeares of discretion, he may be an holy and mortified Christian, sound in judgement, regular in all his practices, and sincere in all his aimes. And therefore this your rotten stuffe will not serve to make a sorry garment for to cover your shame. But you have a third thing to alleadge, I pray speak on, that we may consider that also.

Anabaptist.

Thirdly, they differ in the subjects, for the subjects of circumcision were all Abrahams *lineall seed according to the flesh, and strangers bought with his money too. And why? Because God had promised* Abraham *a temporall inheritance, for him and for all his lineall seed as they were borne, and circumcision was the signe thereof. But the subjects of Baptisme, as are set forth to us by Commission are only beleevers, and none else as wee finde; and therefore we may not dare to cast off the Commission of Christ, and practice of the Apostles, for to set up inventions of our owne, as an ordinance of Christ, where we have neither precept nor president for it in all the book of God. Againe,* ut infra.

Answer.

For the subjects of circumcision and Baptisme I know no substantiall difference, for persons, as in Covenant with God are the proper subjects of them both. Now men are brought into Gods Covenant either by instruction, or borne under this holy Covenant as the seed of persons in Covenant with God. Thus *Abraham* and his Proselytes became the subjects of Circumcision by profession of their faith in the *Messias*. But the seed of circumcised *Abraham*, and of the circumcised

Proselytes

Proſelytes were ſuch by birth, as children of parents in Covenant. So when the Apoſtles in primitive times planted foundations of the Chriſtian faith among the Pagans. Theſe Pagans were made ſubjects capable of Baptiſme by inſtruction; but the ſeed of theſe baptized Pagans were capable of Baptiſme by birth, as joint heires with their parents of the ſame holy Covenant, and that Covenant (under which they were borne) was to bee put under ſeale unto them. So then as *Abrahams* ſeed, and the Proſelites ſeed, were to be circumciſed, when and while Infants, ſo Chriſtians children are to be baptized when and while Infants; ſuch Infants being not Infidels, *ergo* beleevers, as afterward you ſhall ſee in due place. And ſo the baptizing of Chriſtian Infants is no invention of man, but grounded on the Covenant of God with parents and their children. And this the book of God warrants every where. And whereas you ſay, that the promiſe to *Abraham* and all his lineall ſeed was of a temporall inheritance, and that circumciſion was a ſigne of that: That is falſe, if you meane only or chiefly of a temporall inheritance (the temporall inheritance was theirs, not as temporall neither, but as typicall) for 1. Circumciſion was a ſigne and ſeale of the righteouſneſſe of faith in the *Meſsias*. 2. The Proſelytes with their children were circumciſed, to whom right unto that temporall inheritance of the land of *Canaan* did not appertaine. 3. Neither did it belong unto all *Abrahams* lineall ſeed, as before we have ſhewed.

And ſo all this is, as it is unſound, ſo fallacious and abſurd.

Anabaptiſt.

Againe, the Infants might be more capable of circumciſion in their infancy, then when they were of riper age, becauſe they were to be only patients in the act, be they great, bee they ſmall, there was not any act required in them as we finde, but only to receive the ſigne upon them. But in Baptiſme they muſt bee agents acting faith in the action. Againe, ut infra.

Anſwer.

Anſwer.

Abraham and the Proſelytes who were to be firſt received into the Covenant, were to be agents acting faith in the Action of adminiſtring Circumciſion, as well as Pagans at their firſt receiving into the Church were to be agents acting faith in the Action of adminiſtring Baptiſme unto them. And as no ſuch thing was required of the ſeed of circumciſed *Abraham*, nor of the ſeed of the circumciſed Proſelytes, but circumciſion was adminiſtred unto them in their infancy, as the holy ſeed, being borne of ſuch parents: ſo no ſuch thing is to bee required of the children of baptized parents, but as holy by birth (being borne of ſuch parents) are to be baptized in their infancy, becauſe in their infancy God hath made them holy, and declared ſo much unto us. The Covenant (under which children are borne) makes them capable of the initiall ſeale according to the miniſtration under which they are borne, whether of a Saviour to come, or of a Saviour already come.

Anabaptiſt.

Againe there is difference in the perſons, for there were none but males circumciſed, but wee have example of male and female baptized. Further, &c. ut infra.

Anſwer.

This is no argument at all againſt pædo-baptiſme, for males were circumciſed in their infancy, and the Covenant with the Jewes and us Chriſtians is the ſame ſpirituall and eternall Covenant, binding to divine faith, and obedience aſſuring us, and them of eternall happineſſe through Gods mercy in the merits of Jeſus Chriſt. Now if Male-Infants had the ſeale of ſuch an inheritance and Covenant upon ſuch ſpirituall grounds in Such a Saviour, binding the circumciſed Infant to divine faith & univerſall obedience (though he could diſcern none of theſe matters) then Male-Infants of Chriſtians (being borne under the ſame holy Covenant of grace) are ſubjects

jects capable of the initiall ſeale thereof, as children of parents in Covenant with God, and of the holy ſeed by birth. So then (to exclude females) grant males to bee capable of Baptiſme upon the ground of circumciſion, is to conclude againſt your owne principle. But all *Iſraelites* (females as well as the males) ſtood in Gods acceptation for circumciſed, as appeares in the ſtory of *Sampſon*, who ſeeing a woman of the daughters of the Philiſtines in *Timnath*, fell in love with her, and ſpake to his Father and Mother to get her for him to wife. Then his Father, and his Mother ſaid unto him. Is there never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines. *Judges* 14.1,2,3. Now if the women of *Iſrael* had been reputed uncircumciſed, then as good for *Sampſon* to chuſe one as well as the other, as good a woman of the daughters of the Philiſtines, as a woman of the daughters of his brethren. What cauſe then had his Father and his Mother to blame him for his choice? As good one uncircumciſed woman as another. More of this is to be ſeen in our Sermon-notes, to which as yet I have received no anſwer. But I beleeve that this concerning females is none of your maine foundations, you build your Religion upon.

Anabaptiſt.

Further they differ in the time, for they were to bee circumciſed the eighth day, but we have no ſet time for Baptiſme, but when they doe beleeve, then they are to be baptized. And therefore if you rightly conſider theſe things and the maine differences hereof, I think there is no reaſonable man that underſtands himſelfe and the Scripture, will goe about to parallell circumciſion with Baptiſme in reſpect of the practiſing of it.

Anſwer.

We ſhewed you out of *Levit.* 12. 2, 3. that there was a ſpeciall reaſon why the man-childe ſhould not be circumciſed till the eighth day. And this reaſon you paſſe by untouched, becauſe you could not anſwer it: And I finde no ſuch reaſon why baptiſme now ſhould be forborne untill any ſet time. Now if circumciſion had beene forborne untill the eighth day, becauſe till then infants could not, and then they could beleeve, this were to the purpoſe. But I ſee you faulter in all things. You ſay much, and prove nothing. If you aske Phyſitians why in time of the Law infants were not to be circumciſed till the eighth day? They will tell you, that untill the ſeventh day (being a criticall day, and ſo a dangerous day) were paſt, no wound was to be made in the fleſh of a tender infant. But you ſay, that under the Goſpell when perſons beleeve, then they are to be baptized. But I ſay, that Infants of Chriſtians in their infancie are not Infidels, but Saints, and of the holy ſeed, and therefore beleevers; and ſo are to be baptized in their infancy, unleſſe you can ſhew where the Scripture calls the Infants of Gods people in Covenant *Unbeleevers*; And therefore if you rightly conſider theſe things, and the ſubſtantiall agreement betweene Circumciſion and Baptiſme; I thinke there is no reaſonable man that underſtands himſelfe and the Scripture, but will judge your exceptions to be frivolous, and that this Argument ſtands firme; which is, that Baptiſme is unto us, as Circumciſion was to the Jewes. *Col.* 2. 11. The Covenant the ſame, the ends and ſignifications the ſame for ſubſtance. Infants were admittable there, *Ergo* here; elſe children in worſe caſe ſince Chriſt, than before.

Reaſon 3. *The third Reaſon.*

Anabaptiſt.

Thirdly, you ſeeme to draw a reaſon from divine Authori-

ty

ty for Infants baptiſme, and you ſeeme to prove it out of Mat. 28. 19. *But here give us leave to tell you plainly, that you are foulely miſtaken, and you wreſt the Text: For Chriſt bids them goe and teach all Nations, and them that are taught muſt be baptized. For Chriſt doth not ſay, goe, and teach all Nations, and ſo baptize all the Nation; but goe teach them. Now you know there is great difference betweene preaching to a people, and teaching of a people; for you may preach to a thouſand people, and it may be not above two or three of all thoſe taught. And therefore Chriſt bids teach them firſt, and then baptize them. But however, &c.* ut infra.

Anſwer.

My third Argument for Pædo-baptiſme from *Mat.* 28. 19. runs thus. The Commandement of baptizing is univerſall to the whole Church, but Infants of Chriſtian parents are members of the Church, and therefore the command of baptizing is to be extended unto them, as before we have amply declared. Now if Infants of ſuch parents be not members of the Church, then ſo dying they cannot be ſaved; ſithence none can be ſaved, but by Chriſt, and Chriſt came to ſave his Church onely: *Epheſ.* 5. 26. Wherein now (I pray) am I ſo foully miſtaken, and wherein doe I wreſt the Text? Chriſt ſaith indeed, that ſuch as are taught muſt be baptized, but Chriſt ſaith not, that none muſt be baptized but ſuch as are taught. Prove that, or let this Text alone. The Text ſaith, baptize all in the Church, therefore Infants of baptized parents, unleſſe you can ſhew a place that exempts them. Chriſt doth not ſay, goe teach all Nations, and ſo baptize all the Nation: Neither did I, nor will, unleſſe the whole Nation ſhall embrace the doctrine of Chriſt. And then the whole Nation muſt be baptized, and their ſeed after them in their infancy, as Chriſtians by birth.

Ob. But the baptized muſt believe and repent. *Acts* 2. *Matth.* 3. *&c.*

Sol. Thoſe Texts muſt bee reſtrained to the perſons in

hand. So 1 *Theſſ.* 3. *He that labours not muſt not eate*: *i. e.* men that can labour. Children though they cannot labour, yet muſt eate. Infants muſt have meate, though they know not what belongs to meate. In *Painſwick*, children that know not what they doe, are taken Tenants by a rod or pen, by the cuſtome of the Manour. This ſtands good, bindes the Lord of the Manour, and bindes the childe to Courts, and Orders, and Priviledges of the Manour. *Paul* challenges priviledges of *Romans* by birth, and children of baptized parents challenge baptiſme by birth, as individuall aſſociates with their parents in covenant. As for your deſcant about preaching and teaching, its a frogge of your owne ſlime; and were a man as ſicke of body, as you are of fancies, it were high time to ſend to the Clerke or Sexton to tole the bell. The word διδάσκοντες, *Matth.* 28. 20. ſhewes what Chriſt meanes by μαθητεύσατε, *v.* 19. And *Mar.* 16. 15. where the ſame commiſſion is rehearſed, the word ΚΗΡΥΞΑΤΕ, *i. e.* preach the Goſpell, doth the ſame. The Church of Gentiles was to be raiſed by men and women of yeares, and when they came in, they brought in their children by courſe with them, as *Abraham* and his Proſelytes did theirs. Were we diſpoſed to ſhift as you doe, we might ſay, that in *Mat.* 28. they were to be made Diſciples by baptizing firſt; becauſe it is ſaid in the next verſe (*v.* 20.) διδάσκοντες, teaching them. And againe, it is not ſaid, goe make diſciples and baptize them, but make diſciples baptizing them; to intimate, that by baptizing them they made them diſciples. Chiefly conſidering that *Mar.* 1. 4. it's ſaid, that *John* (in whom baptiſme was firſt inſtituted) did baptize in the wilderneſſe, and then preach; as though he did baptize firſt, and then preach. Beſides, to exclude ſuch children from being diſciples is harſh, ſith they were borne under the Covenant, and Chriſtians by birth; and to be diſciples, and to be Chriſtians are ſynonymaes. *Acts* 11. 26.

Anabaptiſt.

Anabaptiſt.

But however, if this anſwer will not ſerve to confute your ſeeming reaſon, yet here is another will (I thinke) which is this; You confeſſe unto us that the word in the originall is Matathuſita, *that is, goe make diſciples. and baptize them. Now you know who are diſciples, they that believe, and theſe by your owne confeſſion muſt be baptized, and none elſe from that place, nor elſe-where as we finde; and therefore you are much deceived in this reaſon. Againe, &c.* ut infra.

Anſwer.

If it were but a ſeeming reaſon, you ſhould doe well to ſhew where the fallacie thereof lies. The word in the originall doth not unlooſe the joynts of my Argument: But what your monſter *Matathuſita* may doe, I know not. But for you to ſay that children of baptized parents are no believers, is harſh, (as we have ſaid before) becauſe they are borne under the Covenant, and ſo by birth are not infidels; therefore believers. I ſay that ſuch children by birth are either believers or infidels; but not infidels, therefore believers: And therefore you are much deceived in this exception. And who are to come into the Church upon confeſſion, and who by birth, we have ſhewed you. And to raze the foundation of Pædo-baptiſme that we have laid, you muſt have better workemen and better engines. And for you to cry out againſt a *ſeeming reaſon*, and to conclude a *fallerie* upon ſo poore a ground, argues rather a raſh head, than deliberate reaſon.

Anabaptiſt.

Againe, you doe plainly deſerve, Mr Wynnell, to have the ſame ſcandalous terme caſt upon your ſelfe, as you caſt upon us; which was, that we were Juglers: but I ſubmit unto any reaſonable Judge, whether this is not plaine jugling for you to turne your tongue and Text to your owne purpoſe, and preach

that confuſion, and wreſt the Scripture. Nay further, &c. ut infra.

Anſwer.

I ſaid indeed that Anabaptiſts were Juglers, and this you take to your ſelves, and ſo now I know where to have you, and what to call you, though formerly you have declined the name. And for what I have herein done, I have done in love to my Nation, and doe commit the ſame to the view of all my brethren, and doe ſubmit unto their cenſure, promiſing to rectifie whatſoever is herein amiſſe, if any juſt blame may be found out. And I ſhall deſire you alſo to maintaine Gods Covenant of free grace, and to ſubmit unto your lawfull governours, which you Anabaptiſts refuſe to doe.

Anabaptiſt.

Nay further, you affirmed diverſe times over, that conſidering the eſtate and condition of the Pagan Gentiles that they were in, you ſaid that there was no reaſon in the world why any of thoſe ſhould be baptized, without confeſſion of Chriſt and the Goſpel; and yet here you bring a grounDleſſe argument, that all the whole Nation ſhould be baptized, where the diſciples did preach the Goſpel; yet before you affirmed, that there was no reaſon in the world why any of theſe ſhould be baptized, before they had confeſſed Chriſt, and beleeved the Goſpel. Now if this be not groſſe confuſion, I know not what is. Againe, &c. ut infra.

Anſwer.

What I ſaid before, I will rehearſe over and over againe, if that will ſerve your turne. And that is, that there is no reaſon why the Pagan-Gentiles ſhould be baptized, untill they had given teſtimony of their faith in Chriſt; but I ſaid, that the children of thoſe ſo baptized, are holy by birth, and ſo are to have the Covenant put under ſeale by baptiſme in their infancy. This is all I ſaid, and ſo I ſpake diſtinctly, without



out confuſion. The point that I inſiſted on was, that children borne of Chriſtian parents are to be baptized in their infancy, and therefore you bring a groundleſſe accuſation, and make me the Author of your owne forgeries. And that I ſpake no ſuch thing as this aſperſion doth import, is cleare by this: *viz.* A near neighbour of mine (after the Sermon, againſt which you have brought theſe exceptions) came to me, and told me that you apprehended, I meant that the whole Nation was to be baptized upon the very bringing of the Goſpell among them. I anſwered, I intended no ſuch thing, but that ſuch as were to be baptized of the Pagans, where the Apoſtles came to lay the firſt foundations, muſt give teſtimony of their faith, and that the children of baptized parents onely were to be baptized: And this anſwer was immediately returned unto you. But either you have forgotten, or you conceive that ſlandering may helpe your cauſe, when you want better arguments. And my hearers at that time, who without paſſion tooke my Sermon-notes, can note you for a ſlanderer. But haply you learned that tricke of your brethren of the ſeparation before you left them.

Anabaptiſt.

Againe, we may eaſily ſee this overthrowne by other Scriptures, as Mar. 16.15, 16. *There the Diſciples are commanded to preach the Goſpell to every creature; that is, reaſonable creatures, and he that did beleeve was to be baptized: Now it were a ſtrange folly in us to thinke, that Chriſt would ſo ſtrictly charge his Diſciples to preach to every creature before baptiſme, if the preaching to the Nation would bring all the reſt to have right to baptiſme. Then the Diſciples did beſtow labour in vaine by this rule. Againe, &c.* ut infra.

Anſwer.

You now fight with your own ſhadow, and that is a ſtrange folly indeed. And what is it that may be ſo eaſily overthrowne by other Scriptures? your owne fancy and forgery?

ry? downe with it enough, it ſhall have no countenance from me. But had I ſaid as you affirme, how would that helpe your cauſe, or wound ours? It would have argued my weakneſſe, (unleſſe the whole Nation had received the Goſpell) but not have eſtabliſhed the grand principle of your ſacrilegious religion, which is Anti-pædo-baptiſme. As for that of *Mar.* 16. 16. we ſhall ſtill grant, that as ſuch as were to be made Jewes, were firſt to be taught the Covenant, and then to enjoy the Seale; but ſuch as were borne Jewes were firſt to be ſealed, and then taught afterwards: ſo here Chriſtians-made muſt firſt be taught, and then be ſealed; but Chriſtians-borne of thoſe made-Chriſtians are firſt to be ſealed by baptiſme, and afterward taught; for this Scripture doth barre children no more from baptiſme, than it doth from heaven. Thus out of the Text you argue, *viz.*

He that beleeveth and is baptized ſhall be ſaved,
But infants doe not beleeve, Ergò
Infants are not to be baptized.

Thus I argue, *viz.*

He that beleeves not ſhall be damned, as it followeth in the Text.
But (ſay you) Infants beleeve not, Ergò
Infants ſhall be damned.

Anſwer this and you anſwer your ſelves. Now ſome of your ſide ſay for anſwer, thus; *viz.* He that is of years and believes not ſhall not be ſaved, and ſo ſay I; he that is of yeares and believes not is not to be baptized. And this is all that I require, namely, that made-Chriſtians muſt firſt teſtifie their faith before baptiſme, but borne-Chriſtians not ſo.

Anabaptiſt.

Againe, if this Commiſſion had been from divine authority,

then the Apoſtles had not dared to omit the practice thereof; but we have not any example of one perſon in all the Scripture that was baptized, but what had the Goſpell firſt preached unto him, and did beleeve it. Againe further you ſay, &c. ut infra.

Anſwer.

The non-practice of the Apoſtles doth not argue the nondivinity of our warrant for pædo-baptiſme, from *Matth.* 28. 19. For the buſineſſe of the Apoſtles lay in planting of foundations, and in erecting of Churches, conſiſting of perſons of yeares. And the Apoſtles baptized but a poore few of the multitudes that were converted by their miniſtry. 1 *Cor.* 1. 13, 17. Now if theſe words *Mat.* 28. 19. muſt be urged in the ſtrict letter, then it had beene a ſinne for the Apoſtle, not to baptize ſuch as by his preaching he converted; but this is no ſinne, for then he would not have thanked God, that he baptized none of the Corinthians, but *Criſpus* and *Gaius*, 1 *Cor.* 1. 14. And yet *Paul* did beget the Corinthians in Jeſus Chriſt by his preaching. 1 *Cor.* 4. 15. Or he made them Diſciples, but baptized very few of them; and therefore the text cannot be urged in the ſtrict letter. Againe, to diſpute negatively from the Scripture in a matter of fact, (*viz.* we doe not reade that the Apoſtles, or any elſe baptized any Infants, therefore there were none baptized by any of them) is a kinde of arguing fit for fooles, not for ſchooles; and yet this is the onely Divinity of your Church. Upon this ground I argue upon more probable reaſon: We doe not reade in the ſtory of the Church, from the Baptiſt to the end of the Acts, that the Apoſtles, or any others, did baptize a childe of any Chriſtian, when he was growne up to yeares, but the baptized Chriſtians being millions, had many children in that great tract of time, and baptized they were. Now we reade not, that it was done in their growth on profeſſion of their faith, and therefore in their infancie. Wee reade of aboundance that were converted from Jews and Pa-

gans, who on profeſſion of their faith were baptized, but we reade no ſuch thing of the children of any baptized Jew or Gentile, but that ſuch children were holy by birth. This ſhewes a maine difference between them and their children; *viz.* That ſuch parents became children of the Church by inſtruction, but the children of ſuch baptized parents were holy, and the children of the Church by birth.

Anabaptiſt.

Againe, further you ſay that this Commiſſion was partly circumſtantiall, as for to goe from Nation to Nation. Wee would know how you can prove it ſo? by what Scripture? or where ever Chriſt did ſay ſo. For Chriſt gave this Commiſſion in particular to his Diſciples, and they were to goe unto all Nations to preach the Goſpell, and ſo they did fulfill the Commiſſion that Chriſt gave them. And as they were to doe this, ſo they were to teach all Nations to obſerve the like rules of them, as they had from Chriſt: For Chriſt bid them to teach the Nations to obſerve whatſoever he commanded them. So they were to leave the like Commiſſion with every Nation as they did teach. Now we ſee Chriſt commanded the Diſciples to teach and make them Diſciples, before they ſhould baptize them, and ſo the Diſciples were to teach all Nations to follow the ſame rule; and ſo the Apoſtle doth exhort to follow their rule and example as they left us.

Anſwer.

Thomas Lambe your deare brother, and meſſenger of Jeſus Chriſt, put apart to preach the Goſpell-grace, (as he ſtiles himſelfe in his letter to you, his brethren, and priſoners of Jeſus Chriſt) was (as he writes in that letter) to goe to *Norwich* in February laſt, *Anno* 1641. about the Lords worke, as he had beene with you about the like worke. Now the ſubſtance of this worthy inſtruments commiſſion is the Lords worke, in erecting Churches, and planting new foundations,

but

but his going to *Norwich*, and comming to *Glouceſter*, and *Poinſwicke*, and *Cranham*, is but a circumſtance of this mans commiſſion, as things concerning time and place about actions, may be termed circumſtances of ſuch actions, without any text of Scripture to warrant the expreſſion. I told you that Chriſts Commiſſion in *Mat.* 28. 19, 20. was a full Commiſſion, to all Chriſts Miniſters under the Goſpell, extraordinary and ordinary; and that this Commiſſion was, that the Word ſhould be preached, and that the Sacraments ſhould be adminiſtred; and that ordinary Paſtours and Teachers in ſetled Congregations did execute this Commiſſion fully, though they went not from Nation to Nation, and from place to place. Now if ſuch a circumſtance may be diſpenſed withall, without violation of the Commiſſion, then the Commiſſion of Chriſt there given, bindes not all Miniſters in every circumſtance: For wee told you, that this being a full Commiſſion to all the Miniſters of Jeſus Chriſt, to direct them in the worke of the Miniſtry: and the Miniſters of Jeſus Chriſt being partly extraordinary, and partly ordinary, therefore in this Commiſſion here muſt be ſomething peculiar unto the Apoſtles (being extraordinary Miniſters) which did not, nay, could not be found in ordinary Paſtours and Teachers. Now ordinary Paſtours muſt preach and baptize, as well as the Apoſtles. What then is peculiar to Apoſtles (as being extraordinary Miniſters) in this Commiſſion? I anſwer, that it's peculiar to Apoſtles here (being penmen of the Holy Ghoſt, inſpired immediately by the Holy Ghoſt) to plant foundations, to deliver binding rules of faith and worſhip immediately from God unto the Churches, which before were not given unto the ſonnes of men: By their preaching and working of miracles they were to convince Jewes and Gentiles, that Chriſt (the ſonne of the Virgin *Mary*, which the Jewes did crucifie) was the true Meſſias and Saviour of mankinde, the onely begotten ſonne of God; And ſuch as did embrace the doctrine and faith of Chriſt, they muſt baptize: And many were called unto the

obedience of the faith, by the doctrine and miracles of the Apoſtles, and theſe did fulfill their miniſtery, when they had planted theſe foundations, and delivered the full canon of the Goſpell unto the Churches, and ſo being thus planted, they did deliver over the Churches unto ordinary paſtours and teachers, as holy companies in Covenant with God, whereas before they were Idolaters, and Pagans, and murtherers. Now I hope you expect not new canons of ſacred Scriptures, you doe not expect that ordinary Miniſters ſhould work miracles. The practiſe of the Apoſtles is not then to be followed in things of extraordinary priviledge, but in matters of ordinary faith and mortality. Now ordinary paſtours finde parents in the ſtate of Chriſtianity, in Covenant with God, and under His ſeale, and therefore they doe and muſt baptize their children in their infancy. The ſtrict urging of Apoſtolicall imitation is wicked and plaine confuſion; ſomething is here peculiar to extraordinary Miniſters.

Anabaptiſt.

Nay further you grant us, that Baptiſme hath its Commiſſion from this text. Why then wee would know where and when Chriſt gave any Commiſſion to alter it. If any, I pray ſhew it us. If none, how dare you or any man to alter and change the Commiſſion and Commands of Chriſt.

Anſwer.

I told you that Baptiſme was here mentioned occaſionally, and that it was inſtituted long before in *John* the *Baptiſt*. Neither did Apoſtles now begin to receive a Commiſſion to preach and baptize, for they had received this Commiſſion before, and they did preach and baptize. But now they had a Commiſſion to goe unto all nations, whereas before Chriſts reſurrection, they were to keep within the precincts of *Judea*. And for an alteration of the commiſſion (by baptizing Infants of Chriſtians) we acknowledge none, neither can you prove it an alteration, but diſtinguiſh of what is peculiar to Apoſtles

in

in this generall Commiſſion, and of what is common to Apoſtles and ordinary paſtours, and you are anſwered. I ſay, in this ſhort ſumme of words, we have the Apoſtolicall miniſtery and the paſtorall miniſtery included. The Apoſtollcall miniſtery being extraordinary and to bee but for a time is ceaſed, and no ordinary Miniſters are to exerciſe ſuch a miniſtery as the Apoſtles did, by vertue of their peculiar function, neither doe we, nor can wee expect any ſuch Miniſters, becauſe we ought not to expect any new canon of holy Scripture, nor an alteration of the preſent Liturgy. *Heb.* 8. 6. The canon of the ſacred Scripture is full, and the preſent Liturgy is to continue unto the worlds end. And therefore it's abſurd and impious for you to utter ſuch confuſion (to uſe your owne phraſe) and urge the Apoſtolicall Commiſſion upon ordinary paſtours in the ſtrict letter. And you run it over againe and againe, and ſtill you have the Apoſtles Commiſſion and practice up; whereas if you look upon their Commiſſion and practice as extraordinary and Apoſtolicall, both are peculiar unto them, and to ceaſe with them. And (as I ſaid before) Apoſtles are not to be followed by us in things of extraordinary priviledge, but in matters of ordinary faith and morality. And ſo however your peeviſh reaſonings may lead your ſelves into a fooles paradiſe, yet they ſhall never drive us from the wayes of Chriſt.

Anabaptiſt.

Nay further thoſe to whom Chriſt gave this Commiſſion unto, He ſaid He would be with them unto the end of the world, but wee know that the Diſciples lived not to the end of the world. And therefore the Commiſſion doth ſtill laſt to the end of the world. Thus for your third reaſon.

Anſwer.

The Commiſſion indeed may be meant of a ſucceſſion of perſons in the miniſteriall function, unto the worlds end. But yet it cannot be denyed, but that ſomewhat in this generall

Commiſſion is Apoſtolicall, as to plant foundations, and to have an immediate Commiſſion from God for to be the penmen of the ſacred canon. Miniſters doe not now deliver a new canon of divine faith and worſhip, nor doe they prove their calling by miracles. They teach the Church of Saints only that which is left them by Apoſtles and Prophets. Ordinary Miniſters preach and baptize, and God is with them, and alſo will be with their ſurvivers in that holy function unto the worlds end. And thus my third reaſon is good, and ſtand it will againſt the ſtrongeſt aſſaults of Satan and his wicked inſtruments.

Reaſon 4.

The fourth Reaſon.

Anabaptiſt.

Fourthly you reaſon from the fruites and effects of Baptiſme, ſaying, that God did ordinarily bleſſe this Baptiſme unto Infants. But truly S^r, wee cannot but wonder at your folly in rendring ſuch a reaſon as this. Well. Seeing you have rendred it, we deſire to anſwer it. You ſay &c. ut infra.

Anſwer.

To ſee impudency in the face of an Anabaptiſt, is a thing that I no more wonder at, then to ſee fiſhes in the water, or flying fowles upon the wing. And to clamour where you cannot anſwer, is an old trick, that haply you learned of *Can* (that great Cabaliſt for ſchiſme) while you were of the ſeparation, before you came to this perfection of impiety. Were I to deale with reaſonable men, I ſhould wonder to ſee them ſo bereft of all reaſon, as to ſentence that argument folly, which the wiſeſt in the ſchoole of Reaſon judge to bee demonſtrative. And that is an argument drawne from the effect. Thus I argued; we baptize children in their infancy, becauſe God doth ordinarily make our baptizing of Infants effectuall, to the ends whereunto true Baptiſme is appointed in the Goſpell. Now the ends whereunto true Baptiſme is appointed in

in the Goſpell, are to put on Chriſt, to dye unto ſinne and to live unto God. And certainly God would not ordinarily give teſtimony to a falſe Sacrament, by making it effectuall to the ends whereunto a true Sacrament is appointed. If this be folly, then you doe well in excepting againſt it, but if truth, then you have verily the old proverbe, *viz.* That a fooles bolt is ſoone ſhot. But let us heare your anſwer for refutation hereof.

Anabaptiſt.

You ſay it is effectuall, but we would know wherein it doth appeare, for we find generally all children to be as vile, and as wicked, when they are come to any bigneſſe, as any wicked men. For there is not any eviſt almoſt, but they doe ſhew it in their tongues & actions. And this they doe &c. ut infra.

Anſwer.

In the amplification of this reaſon I told you that among us (that were baptized in infancy) we have as humble, and as meek and mortified men and women, as any among the Anabaptiſts, to ſay no more. We have thoſe that dye dayly unto ſinne, and are vexed in ſoule to ſee the abominations of others. Againe wee have thoſe that beare upon them the marks of the Lord Jeſus. Their lives are holy and lovely. They are ſound in the faith, grave in their behaviour, and ready unto all good works. They deny themſelves. They advance free grace. They afflict their ſoules, and ſeek the peace of *Hieruſalem*. And hereof (I ſay) we (through Gods bleſſing) have not a few; and all theſe baptized in their infancy. And whereas you ſay, that all children generally are as vile & as wicked, when they are come to any bigneſſe, as any wicked men. I muſt tell you, that this your charge is unjuſt, wicked, and ſlanderous, for many children of godly parents among us (that were baptized in their infancy) doe manifeſt the gracious fruits of their incorporation into Chriſt by Baptiſme, as ſoone as they come to any bigneſſe. And their ſpeeches

ches and actions (conſidering the immaturity of their age, and the corruption and frailty of mans nature) are (for the generall tenour thereof,) gracious and lovely, though at ſome times, and in ſome particulars (being provoked and ſtirred) they are erroneous, and not juſtifiable.

Anabaptiſt.

And this they dee ſtill remaine untill the word of God doth work upon them, and new mould them. ſo that it is the word that doth change them, and not Baptiſme, For wee finde, &c. ut infra.

Anſwer.

Mortification, and riſing to newneſſe of life, are attributed to Baptiſme. *Rom.6.* 3,4,5. And ſalvation by Jeſus Chriſt his reſurrection is attributed to Baptiſme. *1 Pet.* 3. 21. And therefore for you to exclude Baptiſme from having any ſtroak in the change of man from nature to grace is not to ſpeak according to the language of the Scriptures of God. Chriſt doth ſanctifie and cleanſe His Church with the waſhing of water by the word. *Epheſ.*5.26. Here the Apoſtle doth joyn Baptiſme, and the word as joint-inſtruments in mans ſanctification, and therefore you are led by an anti-Apoſtolicall ſpirit in excluding Baptiſme. But now you have forgotten God in your diſcourſe, for I ſaid, that God doth ordinarily make our baptizing of Infants effectuall to the ends whereunto true Baptiſme is appointed. And now you ſay, that it is not baptiſme that changeth the baptized, but the word. Well, God ordinarily by His word changeth and new mouldeth the baptized in their infancy, and ſo God by His word ordinarily makes baptiſme effectuall unto perſons that were baptized in their infancy. And this is that which wee would have. And thus you ſee that while you had forgotten God in His ordinances of grace, you forgot what you were about. And why make you ſuch an oppoſition between the word preached and the Sacraments, ſeeing both are the word of God?

The

The word preached is the word audible, and the Sacraments are the word visible, both the word of God to the fitting of His elect for Heaven. Wee baptize with water, that's our duty: but it's Christ that baptizeth with the Holy Ghost. We catechise and preach, but it's God that makes His word effectuall to the ends whereunto it's appointed. God must bee look't upon in all His ordinances, as a wise worker that makes them all helpfull unto one another, and one must not exclude another. The Infants of the Jewes were circumcised in their infancy, but that Sacrament became a long time afterward effectuall by the instruction of their teachers. Shall we now for this cause exclude circumcision as ineffectuall, because God made it not effectuall unto them untill a long time after by the instructions of their instructours? Answer this and the proportion will hold in pædo-baptisme. It's wild divinity to say, that an ordinance is not to bee used, unlesse it take effect presently.

Anabaptist.

For wee finde them to shew forth as bad fruites after their Baptisme, as the vilest creatures that bee, so that, if wee should judge of their Baptisme by their fruits before they come to understand the word of God, wee may justly say, that their Baptisme was abominable by its evill fruits. I say, if we should judge any thing of the effect of their Baptisme, then this wee may judge of it. But wee will bee sparing in our censures, although from your affirmation we might justly conclude so. Yet, I say, we will be sparing in that, and impute those evill fruits and effects (that are in children after Baptisme) unto their corrupted nature, and their Baptisme to bee ineffectuall by its fruits. And therefore by all this well considered, we may see it is the word that makes the change in the children and others, and not their baptisme. Thus we plainly see, that it is the word that makes them fit for Baptisme, and not their parentage.

Answer.

We find not all baptized children of Christian parents as bad as this your wicked charge doth import. Nay there are creatures worse then the worst of them, and therefore you are a false accuser and unjust slanderer, and you cannot make it good. But you have forgotten the businesse in hand again, I told you that God did ordinarily make our baptizing of Infants effectuall to the ends, whereunto true Baptisme is appointed in the Gospell. And this the Lord may doe, though the most of those that we baptize in their infancy prove vitious in their conversation, and but few of them religious; as long as the Lord doth it ordinarily, *i. e.* by ordinary meanes and usually, as by His word and ordinances in His Church, for what else can you understand by the word [ordinarily?] I say, as long as the Lord doth thus ordinarily make our baptizing of Infants effectuall to the proper ends of true Baptisme, appointed in the Gospell, though but to a few of the baptized, our argument stands good. And you can no more conclude from the vitiousnesse of the baptized in infancy, that that practice of baptizing Infants is abominable, then you may from the vitiousnesse of the Iewes, that their circumcision in their infancy was abominable, because there were but few of them, unto whom God ordinarily made it effectuall to the proper ends, whereunto it was appointed in the word, for among them there were but few that did beleive in the *Messias*, & yeild obedience unto Gods holy Law in heart and life. And now how just your conclusion is from my premises, let all men see. And no wonder that you make my premises speak your owne conclusion, for you make the word of God speak what you please. And should we judge of your Baptisme by your fruits, *i. e.* by your doctrine and tenents, (for that is the true meaning of *Matth.* 7. 16. as you may see clearely evinced by the verse immediately going before,) I say, should a man judge of the Baptisme of Anabaptists by their doctrine and tenents, he could not but conclude, that

that your Baptiſme is a moſt abominable and execrable thing (though you are *adulti* before you are baptized.) For Anabaptiſts deny originall ſinne in Infants, and hold a bundle of hereſies, as you may ſee in *Oſianders* Enchiridion of controverſies with Anabaptiſts. And the moſt ſtrict in your religion are the moſt vile, and God doth not ordinarily make your Baptiſme effectuall to the proper ends, whereunto true Baptiſme is appointed in the Goſpell. And whereas you ſay that we may ſee, that it is the word that makes children and others fit for Baptiſme, and not their parentage, I think herein you ſay you know not what, in making an oppoſition between the word and parentage, if by parentage, you meane Chriſtian parentage, if not, you ſpeak not to the point in hand. We ſay that the word fits all for Baptiſme. The word of inſtruction in the Covenant makes the alien fit for Baptiſme, and the word of the Covenant makes children of baptized parents fit for Baptiſme, as the word of inſtruction made *Abraham* and his Proſelytes fit for circumciſion, but the word of the Covenant made their children fit for circumciſion in their infancy. *Gen.*17. 9.

Anabaptiſt.

Againe, God ſuffered the Patriarches to live in the ſinne of malignity for a time, through their ignorance, yet God did bleſſe them, and paſſe it by, but this is no warrant for us to ſinne wilfully againſt the light, nor ignorantly for want of ſeeking light. Againe &c. ut infra.

Anſwer.

But how comes this in? How doth this batter my reaſon and aſſertion? Oh! I cry you mercy. I apprehended not your meaning at the firſt. Your meaning is, that the Church of Chriſt hath ſinned in baptizing Infants of Chriſtian parents, and that God paſſed it by, becauſe they did it ignorantly, for want of light. But now ſince *Lambe* your Founder, and you his Diſciples have brought it into, and ſet it up in the Coun-

trey; *viz.* that none muſt be baptized untill they give teſtimony of their faith and repentance. All (though hitherto they have baptized children in their infancy) muſt henceforth forbeare that practice, if not, they ſinne wilfully againſt the true light that you have brought, or at leaſt ignorantly, if they will not ſeek unto your light for direction. And ſo my argument is not worth a ſtraw, for albeit God hath hitherto made our baptizing of Infants effectuall to the proper ends, whereunto true Baptiſme is appointed in the Goſpell, becauſe wee did it ignorantly before this light came into the countrey, but now you (as a new Apoſtle) can tell us, that God will doe ſo no longer. If this bee not your meaning, I know not how this ſtory can argue againſt this fourth reaſon of mine. And moſt probable, this is your meaning, for it ſuits well with your former blaſphemies; for when you fell upon this courſe of rebaptizing, you were wont to ſay uſually to your old acquaintance, that we are bound to bleſſe God for the comming of this light amongſt us. However if this bee your meaning (as I am confident it is) yet in this you are deceived, for the devill did ſet up this light heretofore in the countrey. And God did put it out againe, And ſo yours muſt out too, as ſoone as it hath led as many wanderers into the bogges, as God hath appointed it unto.

Anabaptiſt.

Againe you condemne many groſſe things, that have been practiced in the Church of England, as the ceremonies, and the admitting of drunkards and uncleane perſons, and ſuch like to Sacraments. This you know was not right, as appeares by your confeſſion and practiſe. Now God hath ſuffered this a long time, and what, ſhall wee therefore ſay that God approved of theſe things? Nay; if you will, ſo it is: But wee will not conclude ſo. For our lives we dare not. Why then the caſe is all one, and therefore this is no ground at all.

Anſwer.

Anſwer.

They ſay that a profeſſed begger is never out of his way; And there is a kind of reaſoning which wee call beggery in Schooles, and then it's uſed *Petitio principij in diſputationibus*, when the opponent is drawne ſo drye of arguments, that unleſſe the anſwerer grant him ſome abſurd principle, hee can maintaine the oppoſite part no longer. And ſo I thinke you have almoſt run your ſelfe out of breath, and now unleſſe I will acknowledge, that the baptizing of Infants is a groſſe practiſe in the Church of England, you can ſay no more againſt this reaſon. The baptizing of Infants in the Church of England muſt have no more warrant from the word of God, then the admitting of drunkards to the Lords table. But if I will not grant you this *ex favore*, you cannot prove it. And ſurely ſhould I grant you this, I ſhould bee a man of as little conſcience, as you are of reaſon. It's one thing for God to ſuffer things in a Church, and another thing to make an ordinance effectuall by His ordinary concurrency. And the godly (in all reformed Churches) that have bewailed the things you mention, have ſtill defended as well by practiced pædobaptiſme, and now to this day doe ſtill the ſame. As for the ceremonies I dare not conclude, that their uſe is a groſſe and ſinfull practice, but leave them to every mans conſcience to uſe or not to uſe, as God ſhall give liberty or put reſtraint.

Anabaptiſt.

Further you bring us the example of wiſe and learned men which doe hold for Infants Baptiſme. We anſwer, that poſſible it is for wiſe and learned men (as any are upon the earth) for to be blind and ignorant, concerning ſome things in the worſhip and ſervice of God. As for inſtance. Apollos. Act. 18. 24. *He was an eloquent man and mighty in the Scripture, and yet this man was deceived about the ſame point of Baptiſme, for he only knew the Baptiſme of* John, *and we ſee* Aquila *and* Priſcilla *a couple of private perſons did teach and inſtruct this wiſe man in the perfect way of the Lord. And ſo alſo* Nicodemus Ioh. 3.

he was a Ruler among the Jewes, and when Christ said he must be borne againe, he thought he must have gone into his mothers wombe againe; see where this were wisedome in this man. And of Balaam, *he was counted a wise man and a Prophet, and yet his Asse could see that which he could not; for his Asse perceived the Angell of the Lord in the way, when he went to curse the people, when* Balaam *himselfe could not see him. And so diverse other examples in Scripture we have to the same purpose, and therefore this argument is no good argument.*

Answer.

If it be possible for wise and learned men to be blinde, and ignorant concerning some things in the worship and service of God, then it's very probable that fooles, and unlearned men may be blinde, and ignorant concerning some things, in the worship and service of God much more. But your meaning is, that you have a priviledge of not erring: That indeed is a thing that your Church holds. And why say you that *Apollos* was deceived about the same point of baptisme? and that *Aquila* and *Priscilla*, a couple of private persons, did instruct him in the perfect way of the Lord? Was it pædo-baptisme that *Apollos* was deceived about? If not, how the same point of baptisme? For the point in controversie betweene you and us is pædo-baptisme: And what meane you in saying, that *Apollos* was instructed in the perfect way of the Lord by *Aquila* and *Priscilla*, a couple of private persons? That your way of baptizing is the perfect way of the Lord, and that Ministers must be instructed by you (being private persons) in this point? And for *Nicodemus* you doe well to wonder where his wisdome was, when he talked so carnally of regeneration, as if hee were to returne unto the state of infants-unborne, before he could be truely regenerated: as we wonder where your wisedome was, when you talked so carnally of baptisme, as if you (Christians by birth, and baptized in your infancie) must returne into the state of Pagans and Infidels, and so come into the Church by confession,

ſion, before you could be truely baptized. And what talke you of *Balaam*, that went to curſe the people of God, and of his Aſſe that ſaw the Angell of the Lord in his way? It muſt be granted, that you are the people of God, and that I am *Balaam* that curſe you, becauſe I preach againſt you. But are you mine Aſſe that ſee the Angell of the Lord, *viz.* your baptiſme in my way? Surely they are ſilly fooles that will ride upon Aſſes, where Horſes are ſo plentifull. I have many good books to enforme me, and many grave Miniſters, learned and godly to adviſe withall, if need were. And I muſt tell you, that I am ſo farre from ſcrupling about pædobaptiſme, that I ſee the impreſſion of the Holy Ghoſt upon it. But to what purpoſe all this is alleadged by you (here in this place) I know not. It ſhewes onely that men may erre, and ſo may you. And now let all men ſee your folly in charging me of folly for rendring of this reaſon.

The fift and laſt Reaſon. *Reaſon 5.*

Anabaptiſt.

Alſo you bring the practiſe of true Churches againſt us, but this argument is as weake as the others. For we have examples in Scripture of true Churches that have beene deceived in ſome things, and held groſſe things and great diſorders, and yet true Churches too; as the ſeven Churches of Aſia, *moſt of which held groſſe things, and ſo the Church of* Corinth, *with others. Therefore we ſee it poſſible and practicall for true Churches to be out.*

Anſwer.

Your meaning is, that all other true Churches (as you call them) are out in this point of baptiſme, and that you onely are right. This is a very compendious and pithy refutation of the argument drawne from the example of other true Churches. But looke upon this argument in my Sermon-notes, and you ſhall finde that the matter will not be ſo eaſily

ſily put off, as you ſeeme to intimate. For in this laſt reaſon I ſaid, that we baptize children of Chriſtian parents, becauſe it's the practice of other reformed Churches, which God hath bleſſed in that way, with great increaſe of heavenly gifts. Now if we ſhould forbeare baptizing of infants, by vertue of a divine reſtraint, then we ſhould lay iniquitie upon whole Kingdomes, and godly ſocieties, where Pædobaptiſme is practiſed: And this would make a mighty diviſion, rent, and ſchiſme betweene us and other true Churches, with whom we ſhould endeavour to hold communion and fellowſhip as companies of Saints, that ſtand as immediately under Chriſt, as our ſelves. Now you will ſay, that

In ſinne we are not to hold communion with other Churches,
But to hold communion with other Churches in the practice of Pædo-baptiſme, is to hold communion with other Churches in ſinne. Ergò
We are not to hold communion with other Churches in the practice of Pædo-baptiſme.

Prove (ſay they) that baptizing of infants is a ſinne. We prove it thus, ſay you.

To baptize thoſe that are not baptizable is a ſinne.
But infants of baptized parents are not baptizable. Ergò
To baptize infants of baptized parents is a ſinne.

Well, you will prove the aſſumption thus: *viz.*

Onely beleevers are baptizable.
But infants of Chriſtians are not beleevers. Ergò
Infants of Chriſtians are not baptizable.

They now will tell you that the *minor* propoſition is falſe, for the Scripture doth no where terme perſons unbeleevers, for the habit of unbeliefe negatively, but for the habit of unbeliefe poſitively. And to be a beleever (in your ſenſe) is requiſite unto baptiſme for a made-Chriſtian, but not for a borne-

borne Christian. And to say, that infants of Christians are not beleevers is absurd: And therefore however you may seeme to passe over this argument as a sleight thing, you shall finde there was more weight in it, than ever you can answer. But you say well (however) in saying that this argument of mine is as weake as the others, I beleeve it indeed: and so as the others doe stand upon such a foundation, as you cannot undermine, so let this. And now let all men see how well your boasting, and your answering doe agree together, for you have boasted up and downe that you have answered all mine arguments, and I thinke all as well as any. But let us now proceed, and consider your miscellane rhapsodie, that followes in your papers.

Anabaptist.

Againe, there is as much controversie among you Ministers, concerning who should be baptized, as it is betweene you and us. For you, and Mr Capel, *and* Mr Marshall, *and diverse others of the best Ministers doe hold, that all the children within the Nation should be baptized: and the Ministers of* New-England, *and other reformed Churches doe hold, that none should be baptized but the children of beleevers, who are judged to be beleevers at least. Now here is as much difference among you, as between you and us: And therefore we may justly say, goe and reconcile your selves, and you may doe the better with us. For if we should yeeld unto you, we cannot tell to which of you to turne unto; whether to you that hold all to be baptized, or those that hold some to be baptized. But the truth is, unlesse you give us better grounds then any yet we see, we shall turne to neither of you, with Gods helpe to strengthen us.*

Answer.

We all agree in the point of Pædo-baptisme, namely, that children of beleevers are to be baptized in their infancie, and so in this point the difference is not so wide, as betweene you and us. Herein you lay a false imputation upon us, a thing

too frequent in you, and that which your conſcience can well diſpenſe withall, as appeares by your uſuall practice: and whether you turne to us, or *New-England*, you muſt turne from your owne way. Our agreement is ſuch, that we are all one in the point of Pædo-baptiſme againſt you. We (in this Land) hold, that children of all baptized parents are baptizable in their infancie, by vertue of the Covenant of Grace, under which ſuch children were borne, as children of all circumciſed parents were circumciſable in their infancie, by vertue of the ſame Covenant of Grace, under which they were borne; and this is the opinion and practice of all reformed Churches that I know, as the *French*, *Scottiſh*, *Dutch*, High and Low, &c. But what they doe in *New-England*, I know not. The Records of their Church orders and tenents are not in print. But they which ſay they follow *New-England* way, will not baptize all children of beleevers neither, except they be in their Covenant. Except beleevers enter into their Covenant, they ſhall have no commons with them at the Lords table, neither ſhall their children be baptized by them. But their warrant for this practice we deſire to ſee, for we think it unjuſt and impious, that perſons under Gods Covenant of Grace, ſhould be deprived of Gods ſeales, which he hath inſeparably annexed unto that Covenant. And moreover, for them to deny baptiſme unto children of baptized parents, I ſee no reaſon, though ſuch parents are vitious in their lives, as long as ſuch parents remaine within the Church, and are orthodoxall in the faith. I am ſure that the children of the Jewes (whoſe parents were profane in life) were not kept backe from the Sacrament of circumciſion, for that cauſe; And the reaſon is, becauſe that Covenant was the Covenant of Grace, and not of Workes. There are two Covenants that God hath made with men, *viz.* the Covenant of Workes, and the Covenant of Grace. And of theſe Covenants there were two heads, namely, the firſt *Adam*, and the ſecond *Adam*: With the firſt *Adam* God did ſtrike a Covenant of Workes, and *Adam* the head of this body

body in Covenant did transgresse, and so destroyed the Covenant, and thereby deprived himselfe, and all his members of the priviledges thereof, and so death entred upon all men, in that all had sinned in their *Head*. With the second *Adam*, viz. Christ, God did strike a Covenant of Grace; and Christ the head of his body in this Covenant remaines just, and the justifier of his members; and therefore his members cannot be deprived of the priviledges of this Covenant, for the default of immediate parents. Now for these men in this way (as they say) of *New-England*, to put a stop unto the Covenant of Grace, in denying baptisme unto children of baptized parents, I see no warrant. For first, This practice destroyes the nature of this Covenant. For the parents by their miscarriage have broken the Covenant of Workes, but not the Covenant of Grace; this remaines entire in Christ, who is the head of the children borne under this Covenant. And these children, though by naturall generation they are the off-spring of such wicked parents, yet by reason of the Covenant under which they were borne, they are the children of the Covenant. This practice then is a presumption of an higher nature than these men are aware off: And albeit their intent be a reformation, yet the meanes is diabolicall. Secondly, This practice doth vertually accuse Christ the Head, as a violater of this Covenant of Grace; for as long as the Head remaines just, and the justifier of his members, his members are not to be debarred of their priviledges, whereof under the Gospell Baptisme is the first. And the vitious carriage of immediate parents, can no more exclude a childe from Baptisme now, than could formerly the vitious carriage of Jewish parents, exclude their children from the priviledge of Circumcision. Now some (to evade this) say, that the Church of the Jewes was a Nationall Church, but the Church of *England* is not so. But this is but a meere shift to evade what they cannot answer, for Proselytes who were not of that Nation, were to have their children circumcised, and circumcision was enjoyned and

practiſed before the Jewes were a Nationall Church, even when and while they were a Family-Church. But to the point, I ſay that the Church of the Jewes was a Nationall Church in ſome things after a peculiar manner; as Firſt, God had tyed himſelfe to remaine with that Nation by his Ordinances of grace, untill *Shiloh* came. Secondly, that Nation was once a yeare (in the repreſentative body thereof) to meet at one common place, (*viz.* at *Hieruſalem*) about the worſhip of God by divine appointment. Now God hath not tyed himſelfe to the Church of *England* for any ſet terme of time; nor is there by divine appointment any ſet place of worſhip for the whole Nation to meet in once a yeare, about the worſhip of God. But thirdly, the Church of the Jewes was a Nationall Church, becauſe the whole Nation had received the Doctrine and Covenant of grace, and in this ſenſe I hope *England* is a Nationall Church. And if in this ſenſe the Church of *England* be a Nationall Church, that's as much as I require. But ſurely theſe men have ſome other meaning (when they ſay that the Church of the Jewes was a Nationall Church, and the Church of *England* is not) than as yet they dare to utter, (though among them you ſhall ſeldome finde a man tongue-tyed.) Their meaning is, that the whole Nation of the Jewes pell-mell, were by courſe to be admitted to the priviledges of that typicall miniſtration, and ſo the children of vitious parents too, becauſe of that Nation; but under the Goſpell ſince Chriſt, onely the children of godly parents are to be ſealed into Gods peculiar by baptiſme, and others are not; and here they would bring in their Covenant as the forme of the Church: But the children of the Jewes were not circumciſed becauſe of that Nation, but becauſe of Gods Covenant with that Nation. And ſo our children are not to be baptized becauſe of ſuch a Nation, but becauſe of Gods Covenant with ſuch a Nation; and the children of all baptized parents are borne under Gods Covenant of Grace, and whether their parents be vitious or religious

religious in life, the childes title ſtands good to the Covenant. The religious lives of his parents (*being workes*) doe not entitle him to the Covenant and initiall ſeale thereof. And the vitious life of parents baptized (*being workes*) cannot make voyde the childes title to the Covenant and initiall ſeale thereof. For his title unto the Covenant and initiall ſeale thereof lies in Chriſt, who remaines juſt, and the juſtifier of his members; and the elect ſeed may paſſe through the loynes of vitious parents, and often doe, whereas godly parents may have reprobates to their children. If then theſe men have any thing to object againſt Chriſt, as a violater of the Covenant of Grace, let them ſay on, and they ſhall bee anſwered; but if nothing, how dare they deny the initiall ſeale of this Covenant unto the children of this Covenant. Now many honeſt-hearted Chriſtians carried away with the faire ſhew of theſe men, doe not ſee the high iniquity of this practice. 3. The practice of debarring infants of baptized parents from baptiſme, for the looſe lives of their parents is no better than high ſacriledge: For ſuch children being not Pagans, borne out of the Church, but Chriſtians, borne within the Church, and of the holy ſeed; borne (I ſay) under the Covenant of Grace, are therefore to have (as their birthright) that Covenant under which they were borne, put under ſeale unto them For the miſcarriage of the parents cannot deprive the children of their portion in Gods Covenant of Grace; ſeeing workes are not the ground of that right of theirs, but Gods free grace in Chriſt: and the childe hath as primitive a right unto this Covenant as the parent. For the words of the Covenant are, *I will be thy God, and the God of thy ſeed after thee in their generations.* And therefore, however vitious parents are to bee kept backe from the Lords Supper for their reformation, yet their infants cannot be kept backe from Baptiſme, and ſo put a ſtop unto the Covenant of Grace, where God puts none. Fourthly and laſtly, as this is a new way, ſo it's grounded upon new-Divinity, which none of the orthodox Divines in the Church of *England*

land were ever principled in, in the Schooles of the Prophets; for if that the perſonall ſinne of the immediate parent be a barre againſt infants baptiſme, then there are more ſins imputed beſides the firſt ſinne of *Adam*; but there is no other ſinne imputed, but onely the firſt ſinne of *Adam*. And thus you ſee that I am as great an adverſary againſt thoſe whoſe practiſes doe any way oppugne the nature of the Covenant of Grace, as I am againſt you. For my purpoſe is to maintaine the quarrell of Gods Covenant againſt all oppoſers, as 'tis my duty and office, and I hope my Brethren and Fathers in the Univerſities and in the Countrey, will affoord me their pious ayde and aſſiſtance. And that all good Chriſtians will beſeech God at the Throne of Grace, to carry on His owne worke in me, and in all that ſhall endeavour to hold forth the Truth of God unto His people, that godly hearts and tender conſciences may not bee miſled by the good words and faire ſpeeches of Satans agents. And for you that are carried away into this way of re-baptizing, the Lord give you to ſee where you are. And for thoſe of the *Separation*, the Lord ſhew them wherein they doe exceed, for their wayes are not right before the Lord, nor juſtifiable by His Word. And now for you to ſay that you will turne neither to us, nor to thoſe of *New-England*, unleſſe you ſee better grounds; We muſt tell you, that you muſt bring better exceptions againſt the grounds that wee have laid for Pædo-baptiſme, or elſe we muſt conclude that you blaſpheme the Name of God, in deſiring his helpe for to ſtrengthen you in your way.

Anabaptiſt.

Againe, you alleadge the qualifications of ſome men that hold againſt us, which (you ſay) are as good as any of the Anabaptiſts, *and as loving to one another as any of the other ſide: But this we confeſſe may be. But Sir, this doth ill appeare ſometimes, for there be ſome of your coate that are ready to bite and devoure one another, for a ſmall triſle many times, and that*

that good men too, for which they are too blame.

Anſwer.

To what end I alleaged the qualifications of good men, you may ſee in my fourth reaſon; and what doth all this prove? But that good men, yea Miniſters ſometimes have their failings, for which (you ſay well) they are too blame. But what? This is one of your expletives, to fill up your paper, and to make your anſwerer work.

Anabaptiſt.

Nay you ſaid further, that they were as humble as the proudeſt Anabaptiſt of them all. Now S', you did well to compare the beſt of your ſelves to the worſt of them, For wee account him that is proudeſt, to bee the worſt man of them. And you compare your humble men with our proud men, but wepaſſe by this, and take it only to be your miſtake in the heat of your expreſſions and not any way to bee the meaning of your intentions.

Anſwer.

If I ſaid any ſuch thing, I was mightily overſeen indeed, for Anabaptiſts are all ſo proud, as if each particular ſtrove for the ſupremacy. And I was much miſtaken in you alſo, for I thought you had been truly burthened in conſcience, and would only have alleadged ſuch things, as might have tended to the ſatisfaction of conſcience about pædo-baptiſme, but now I ſee nothing but ſcorning, and ſleighting of what you cannot refell. I pray pardon me this miſtake too. But it ſhould ſeem, that this merry paſſage is none of the arguments you build your faith upon, but paſſe it by as a null, and judge it a miſtake in the heat of expreſſions, as wee judge of your baptizing in *Severne* to bee a null, and miſtake in the heat of your fiery zeale, and therefore you choſe ſo cold a ſeaſon, and ſo great a river to allay it.

Anabaptiſt.

Anabaptiſt.

Further you demand of us, where we can bring any example of any Church gathered, that did deny Infants Baptiſme. But we will quickly anſwer you, that we have no example of any Church gathered or ungathered, that did baptize their Infants. And ſo your queſtion is frivolous, and as you ſaid to us, wee returne the like to you; where the Holy Ghoſt hath no tongue, wee will have no eare.

Anſwer.

You ſay, no Church gathered or ungathered doth baptize Infants, but ere now you ſpeak of reformed Churches, and here no Church baptizeth Infants. Your meaning is, that Baptiſme is the forme of a Church, and ſo no Baptiſme, no Church, and Baptiſme of Infants is no Baptiſme; as though a Church were not before Baptiſme was inſtituted, as though you were members of no Church, till you were baptized. If of no Church, then no members of Chriſt, and ſo dying not to be ſaved, but haply I miſtake your meaning. You confeſſe that you can bring no example of any gathered Church in the new Teſtament that did deny Baptiſme unto Infants, whoſe parents were baptized, and in the ſtate of Chriſtianity. Neither doth the Holy Ghoſt any where in the new Teſtament either expreſſely, or by neceſſary deduction deny Baptiſme unto ſuch children. And therefore Anabaptiſts in denying Baptiſme unto children of baptized parents are not therein led by the Spirit of God. The Holy Ghoſt ſpeakes expreſſely, that children even of one beleeving parent are Saints. 1 *Cor.* 7. 14. and no ſuch thing was predicated of any Gentiles children, before faith in Chriſt put that honour upon them, and yet many, yea moſt of them borne in wedlock. And *Lamb* your Maſter doth acknowledge the married ſpoken off, 1 *Cor.* 7.14. to bee married, nay lawfully married before faith came to make either their marriage or children holy. Look upon his letter, and you ſhall find, that either he

he ſpeakes that, or plaine non-ſenſe. But I have had ſpeech with your Maſter already about his judgement upon this text, and I think that (if your Maſter will be but ingenuous) we are agreed. But you his Diſciple have gotten another trick to put the Holy Ghoſt to ſilence here, in this text. (As the proverbe is, ſeldome comes a better, a bad Maſter, and a worſe Scholler.) You talke of childrens being holy in the Apoſtles eſtimation. Happily you have gotten that old Popiſh ſhift, that the Papiſts are wont to have againſt *Pauls* writings. They ſay that all *Pauls* writing is not to bee taken for the holy Canon, becauſe *Paul* ſaith, not the Lord but I, not I but the Lord. And in that you ſaid that children were holy in the Apoſtles eſtimation, I ſuppoſe you reſted upon that rotten prop of Popery. And ſo you will have the Holy Ghoſt to have no tongue where you will have no eare; for the Holy Ghoſt ſpeakes as well by neceſſary deductions, as in expreſſe words, and the Holy Ghoſt hath a tongue in the true ſenſe of the Scripture, as well as in the expreſſe letter. But you have ſaid enough, you confeſſe you have no example in the new Teſtament, where Baptiſme was ever denied unto Infants of baptized parents, neither have you any Command or Commiſſion from Chriſt our only Monarch, and Law-giver for denying of Baptiſme, unto Infants of baptized parents. And therefore you doe not derive your power from Chriſt the King of the Church, but from the devill in ſo doing.

Thus I argue from this ground.

Such as deny Baptiſme unto perſons, to whom Chriſt denies it not, are from the devill, and not from Chriſt.

But Anabaptiſts deny Baptiſme unto perſons to whom Chriſt denies it not. Ergo

Anabaptiſts are from the devill, and not from Chriſt.

The aſſumption may thus be proved irrefragably.

Infants of baptized parents are perſons to whom Chriſt denies not Baptiſme.

But Anabaptiſts deny Baptiſme unto Infants of baptized parents, Ergo.
Anabaptiſts deny Baptiſme to perſons to whom Chriſt denies it not.

Now bring forth any Commiſſion from Chriſt, where Baptiſme is denied unto Infants of baptized parents. If you can bring no ſuch thing forth (as indeed you cannot) then let all men know, that you are from the devill, and not from Chriſt, in denying Baptiſme unto ſuch Infants. And ſo you ſet up the devill, and not Chriſt in that practiſe. For Chriſt hath no *proviſo* in His Commiſſion for Baptiſme, wherein the Infants of baptized parents are denied. Shew us any place in the new Teſtament where Chriſt ſaith either expreſſely or by true deduction, you ſhall not baptize Infants of baptized parents. See then whom you ſerve, and whence you derive your power: even from the devill. Now take the ſame weapons and fight againſt us, and argue thus againſt us. *Viz.*

Such as adminiſter Baptiſme unto perſons, to whom Chriſt denies it, are from the devill and not from Chriſt.
But Miniſters of the Church of England adminiſter Baptiſme to perſons unto whom Chriſt denies it, Ergo
Miniſters of the Church of England are from the devill, and not from Chriſt.

Wee will deny your minor propoſition, and you will prove it thus; *viz.*

Infants of baptized parents are perſons, unto whom Chriſt denies Baptiſme.
But Miniſters of the Church of England adminiſter Baptiſme unto Infants of baptized parents; Ergo
Miniſters of the Church of England adminiſter Baptiſme unto perſons that Chriſt denies it unto.

Now the major propoſition of this later Syllogiſme is falſe,

falſe, and it cannot poſſibly be made good by the Scripture. Make that good, and the day is yours, I ſay, make this good, *viz.* That Chriſt in His Goſpell doth any where deny Baptiſme unto Infants of baptized parents, and then we will acknowledge that you have your power (of debarring Infants of baptized parents) from Chriſt; the which untill you doe we will look upon you, as perſons that have your Commiſſion from the devill, and not from Chriſt. And wee in baptizing Infants of baptized parents are in the way of Chriſt, and have our Commiſſion from Him, and He will defend us from your virulent rage, and bleſſe our miniſtery.

Anabaptiſt.

Next you ſeem to ſay ſomething concerning the Covenant, and you bring us the example of the Church of the Epheſians, *which were Jewes and Gentiles converted, and brought out of the miſerable eſtate that they were in before, and now being converted they were engrafted into Chriſt, not before, but now being in a new condition; yet thoſe priviledges that are there ſpoken to the Church of the* Epheſians, *which were all converts; I ſay you make theſe priviledges and benefits that they were partakers of, to belong to the whole nation of Pagan, Jew, and Gentile in their naturall condition, which is moſt groſſe wreſting of the text, and much prejudice to the priviledge of the Goſpell. And likewiſe that place* 1 Cor. 12. *concerning being baptized into one ſpirit, which priviledge you attribute to all before converſion, which was only peculiar to the converts of the Church of* Corinth, *and therefore pray take heed how you wreſt the Scripture to accompliſh your owne humours.*

Anſwer.

I ſaid in oppoſition to the ſtate of the Pagan Gentiles, that the condition of the Gentiles, where the Goſpell is imbraced, and they baptized, is not now the ſame in point of religion, for now in Jeſus Chriſt wee who were ſometimes farre off are made nigh &c. *Epheſ.* 2. 13. 22. And by one ſpirit

are we all baptized into one body whether wee be Jewes or Gentiles. 1 *Cor.* 12. 13. And whether this bee not faithfull dealing with the Scripture, let the texts by your ſelfe alleadged judge. Did I at all make any mention of perſons in their naturall condition, or ſay that the priviledges of the Goſpell did belong to the whole nation before converſion? Fye! Fye! Is this faire dealing? I ſpake no more, nay not ſo much, as is expreſſely written in the texts alleadged. But ſomewhat your venemous tongues muſt utter, and if you cannot wound our cauſe, you wil traduce our perſons. Our queſtion was about pædo-baptiſme, and we conveighed and contrived the matter in theſe termes; *viz.* whether children of holieſt parents even in pureſt Churches are to bee baptized in their infancy? And we propounded the queſtion of purpoſe in theſe termes, that we might come directly to the point. And therefore all that you ſay in this cavill is rather *ad perſonam*, then *ad rem*. The like falſe aſperſion you caſt upon me before, and there you are anſwered. And ſo to anſwer here were but to anſwer you in your folly. And now what humour you are here led by let the reader judge.

Anabaptiſt.

Further, you would know whether the Covenant be not ſociall; we anſwer, that it's ſociall in reſpect of the durance or continuance of it. As thus, that it is to all generations unto the end of the world, or elſe, woe unto us, if wee are left without a Covenant or Promiſe. For if the Promiſe had ceaſed, then what hopes had there been for us, the force of the Promiſe concerning what God is and will be to his people doth ſtill laſt unto the end. But the ſeales, &c. ut infra.

Anſwer.

The Covenant of Grace that God hath made with His people is this, *viz. I will be thy God, and the God of thy ſeed.* This Promiſe is to parents and children jointly, as companions and fellow-ſharers of the ſame bleſſings promiſed, and becauſe

becauſe parents, and children are joined together, as fellow-heires of the ſame mercy, therefore we termed the Covenant ſociall; and you confeſſe that the force of the Promiſe, concerning what God is, and will bee to His people, doth laſt ſtill, unto the end of the world, and that this Covenant in reſpect of it's durance or continuance is ſociall, even to all generations. Very good. Then as *Abraham*, and his Proſelytes had their children in Covenant, put under the initiall ſeale in their infancy, ſo are Chriſtians to have their children put under the initiall ſeale in their infancy, *ut ſocij promiſſionum cum parentibus*. And in this I confeſſe you goe beyond your Maſter, though yet you doe not come off clearely in the buſineſſe; but goe on, let us heare your reſtriction.

Anabaptiſt.

But the ſeales and peculiar priviledges belong only to beleevers. Gal. 3. 22. Rom. 4. 13, 14. *with* Rom. 9. *compared with* Gal. 3. *and* Gal. 4. *and ſo in this reſpect the peculiar benefits, and priviledges of the Covenant are perſonall, and unto beleevers. For, &c.* ut infra.

Anſwer.

You meane that the ſaving benefits of this Covenant, and the inward Grace ſignified, and aſſured by the outward ſeales doe belong only to beleevers, and true converts indued with renuing grace in Chriſt, their myſticall head. And ſo it was under the Law likewiſe, for *Iſrael* was as the ſand of the Sea, yet a remnant ſaved, and many are called, but few are choſen. Few were indued with ſaving grace of the multitude that were put under the ſeale of the Covenant. And the Law was nothing but Chriſt vailed, as the Goſpell is *Moſes* unvailed. The Covenant is the ſame, which is, that the ſeed of the woman ſhall break the Serpents head. *Gen.* 3. 15. And that Covenant (being made on occaſion of mans fall in *Adam*) did concerne mans deliverance from thraldome under ſinne, and mans reſtitution unto happineſſe by Chriſt, the

ſeed of the woman. And now were your argument of any availe to eſtabliſh your purpoſe, then God did very ill in commanding children to be ſealed in their infancy, ſeeing then they could exerciſe no faith, nor manifeſt the ſame unto others, and yet were to receive a type of Chriſt upon their fleſh. But you ſeeme to bring a reaſon to confirme what you here ſay; let us heare it I pray, that we may conſider it, what weight there is in it.

Anabaptiſt.

For the Covenant is now eſtabliſhed upon better promiſes, Heb 8. 6. *and to better ſubjects; for then it was to all lineally, though unbeleevers might have the ſigne of Circumciſion, but the promiſe of the Goſpell is onely to beleevers, as I finde.*

Anſwer.

The Apoſtle doth not ſay, that our Covenant is better than that which God made with *Adam* after his fall, *Gen.* 3. 15. nor better than that which God made with *Abraham*, *Gen.* 17. but better than the Covenant that God made with the Jewes in the day, when he tooke them by the hand to leade them out of *Egypt*, *Heb.* 8. 9. And why better than that? Becauſe eſtabliſhed upon better promiſes. Upon what promiſes was Gods Covenant with the Jewes eſtabliſhed, when he delivered them out of *Egypt*? Upon the promiſes of the peoples obedience, *Exod.* 19. 3, 8. But in this Covenant they continued not, but ſoone brake it, and ſo God regarded them not. This Covenant was yet needfull, that man might hereby ſee his owne inability, and his great need of a Saviour, to ſatisfie for his ſinne; and to repaire mans nature by changing his heart and minde, and ſo freely to juſtifie his perſon; and this is the Covenant eſtabliſhed upon better promiſes. *Heb.* 8. 10, 11, 12. The people would obey God immediately, and they would heare God immediately inſtructing them in his Law. They thought they could have done all readily without the helpe and mediation of another.

ther. But they were ſoon wofully convinced of their pride, and ſoone ſaw they the neceſſity of a Saviour, and ſo they choſe *Moſes* a type of Chriſt, *Exod.* 20. 18, 19. And ſo God by the hand of *Moſes* gave them a threefold law, as in the hand of a Mediatour; for the two tables of the law which God (*vivâ voce*) delivered unto the people on Mount *Sinai*, *Moſes* brake on the occaſion of the peoples Idolatry, *Exod.* 32. Which tables, albeit they contained the perfect rule of righteouſneſſe, yet in that the people entred into Covenant with God, immediately before they had choſen *Moſes* to be their Mediatour; and every one ſtood in his owne perſon, immediately receiving the law, and promiſing legall obedience unto the ſame, as the ground of their right unto Gods favours; and the people having broken their promiſe by Idolatry, therefore theſe tables muſt needs be broken to pieces, as the peoples perſonall Covenant; and other two tables of Gods law muſt be procured, wherein the people were not to appeare in their owne perſons, but in the perſon of their Mediatour; and this Covenant muſt be eſtabliſhed upon Gods promiſes of free grace in Chriſt, whereof *Moſes* was a type: and this you may ſee, *Exod.* 34. 1, 7. And this is the ſame Covenant with that of the Apoſtle for ſubſtance. *Heb.* 8. 6, 11. Now then (I ſay) *Moſes* being ſet up as a Mediatour betweene God and this people, God by him (as in the hand of a Mediatour) gave unto the Iſraelites a threefold law, ſhadowing forth the threefold office of Chriſt, and ſerving thereunto: Here is the Morall Law for a Prophet, the Leviticall Law for a Prieſt, and the Judiciall Law for a King. And ſo under *Moſes* Chriſt was adminiſtred in types and ſhadowes, but the ſame Chriſt then adminiſtred as now, and effectuall to the Regeneration, Juſtification, Sanctification, Edification, and Salvation of Gods Elect then as now. And thus you ſee, how while you alleadge the Scripture by peecemeale, as the Devill doth, your ſelves are taken in the Devils ſnares, even while you goe about to entangle others: And your Religion will not ſtand with the true interpretation of

Gods

Gods holy Word. And you cannot maintaine your way, unleſſe you overthrow fundamentals. And this is the juſt judgment of God upon you, that while you neglect the light of the Sanctuary, you ſhould be given over to beleeve the muddie ſophiſmes of the Devils factours. The Covenant of God for ſubſtance is now the ſame as it was unto the Jewes.

Queſt. What then doth the Apoſtle meane by the Covenants, being better now under the Goſpell, if it was the ſame Covenant for ſubſtance under the Law?

Sol. View but the place, and the Epiſtle to the *Hebrewes* throughly, and you ſhall then ſee, that nothing elſe can be meant, but a better Miniſtration or Liturgie, for the text runs thus: *viz.* But now hath he obtained a more excellent Liturgie or Miniſtry, by how much alſo He is the Mediatour of a better Covenant, which was eſtabliſhed upon better promiſes. *Heb.* 8. 6. A better Covenant eſtabliſhed on better promiſes. Now ſhew what theſe better promiſes are, and you have what the Apoſtle meanes by the better Covenant, whereof Chriſt is now Mediatour. Now theſe better are; *I will put my lawes into their mindes, and write them in their hearts, and I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for all ſhall know me from the leaſt to the greateſt, for I will be merciſull to their unrighteouſneſſe, and their ſinnes, and their iniquities will I remember no more.* Heb. 8. 10, 11, 12.

1. The Old Covenant had the Law written in tables of ſtone, but the New hath the Law written in the hearts of the worſhippers: *i.e.* *Moſes* did miniſter the Law unto the Jewes written in tables of ſtone, thus did the type; but Chriſt the anti-type doth miniſter Gods Lawes unto Chriſtians, written in the fleſhly tables of the heart. *Moſes* could miniſter the letter of Gods Law unto the people, but *Moſes* could not change the heart, and renew the minde of his people, but Chriſt by his Miniſters can change the heart, and renew the minde of his worſhippers. And its Chriſts peculiar

preroga-

prerogative both under the Law, and under the Goſpell, that whatſoever perſons formerly under the Law, have beene renewed by grace; and what perſons ſoever have beene renewed, or ſhall be renewed under the Goſpell; have, are, and ſhall be renewed by Chriſt, and in Chriſt. This Epiſtle to the *Hebrewes* was written by the Apoſtle unto the Jewes, and the end of the Apoſtle in writing this Epiſtle, was to take off the Jewes from reſting on the workes of the Law, and Liturgie or Miniſtration of *Moſes* for ſalvation and eternall life, and to divert their mindes unto Jeſus Chriſt the Prince of life, and to the miniſtration of Chriſts bloud and ſpirit under the Goſpell, or New Teſtament, or Covenant. And that the difference betweene the old Covenant under *Moſes* the type, and the new Covenant under Chriſt the truth and anti-type, lyes not in the thing miniſtred for mans eternall ſalvation, but in the miniſtration of Chriſt to come, and already come, is cleare by that of *Paul* to the *Corinthians*, 2 *Cor.* 3. 2, 18. *Ye are our epiſtle written in our hearts, knowne, and read of all men. Foraſmuch as ye are manifeſtly declared to be the epiſtle of Chriſt, miniſtred by us, written not with inke, but with the ſpirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart. And ſuch truſt have we through Chriſt to God-ward: Not that we are ſufficient of our ſelves to thinke any thing as of our ſelves, but our ſufficiency is of God. Who alſo hath made us able Miniſters, not of the letter, but of the ſpirit: (for the letter killeth, but the ſpirit giveth life.) But if the miniſtration of death written, and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of* Moſes, *for the glory of his countenance, which glory was to be done away: How ſhall not the miniſtration of the ſpirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſſe exceed in glory. For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then*

we have ſuch hope, we uſe great plainneſſe of ſpeech. And not as Moſes, *which put a vayle over his face, that the children of Iſrael could not ſtedfaſtly looke to the end of that which is abo-liſhed. But their mindes are blinded: for untill this day re-maineth the ſame vayle untaken away, in the reading of the Old Teſtament: which vayle is done away in Chriſt. But even unto this day, when* Moſes *is read, the vayle is upon their heart. Nevertheleſſe when it (i.e. their heart) ſhall turne to the Lord, the vayle ſhall be taken away. Now the Lord is that Spi-rit, and where the Spirit of the Lord is, there is liberty. But we all with open face, beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.* And then, *Chap. 4. 1.* he comes with this inference, *viz. Therefore ſeeing we have this Miniſtry, &c.* So then the difference lyes in the miniſtrati-on, and not in the ſubſtance of the Covenant. Gods Cove-nant of grace with man is nothing, but Chriſt for ſalvation, Chriſt in type, and Chriſt in perſon: Chriſt in type before His Incarnation, and Chriſt in perſon ſince. Here Chriſt is ſaid to be the *Mediatour of a better Covenant.* And in the former chapter, *Heb. 7. 22.* He is ſaid to be made a *Surety of a better Teſtament.* This better Covenant comming in place did diſanull the former. *Heb. 7. 18.* Now what did it diſa-null? Surely nothing but the Typicall and Moſaicall Litur-gie, or Miniſtration. And what did diſanull this typicall mi-niſtration? Surely nothing but the body of Chriſt offered up unto God once for all. *Heb. 10. 1, 10.* Reade the *9. chap.* of *Heb.* In a word, the whole redounds to this much, the Sa-crifices which they offered up yeare by yeare continually under the Law, could not make the commers thereunto per-fect, as pertaining to the Conſcience. *Heb. 10. 1, 2.* Nay, could not ſo much as make him that did the ſervice perfect. *Heb. 9. 9.* But the ſacrifice of Chriſts body once for all, makes the commers thereunto perfect, as pertaining to the conſci-ence. *Heb. 9. 14.* And therefore Chriſt is the Mediatour of a better Covenant, than *Moſes* was. But the people to whom

whom *Paul* writes this Epiſtle, and the end wherefore he wrote it, are alwayes to be remembred; and that will give a great deale of light unto what is herein written.

Ob. If this be the meaning of the text, then here is nothing in peculiar attributed to this miniſtration under the Goſpell; for under the Law the Elect were converted, and had their hearts changed, and renewed by Chriſt, and in Chriſt.

Sol. Right. They had ſo. Grant but this, and grant my concluſion, and ſo eſtabliſh the contradictory of your owne. For if Chriſt made the ordinances of Grace effectuall to the converſion of Gods Elect under the Law, and doth the ſame under the Goſpell, then that and this is the ſame Covenant of Grace for ſubſtance; and ſo the difference muſt needs lye in the adminiſtration onely. But *Pauls* controverſie lay with the Jewes, and mine lyes with the Anabaptiſts, both adverſaries to Chriſt and his Goſpell. The converſion of the Jews under the Law is not to be aſcribed unto thoſe typicall ſacrifices, but unto Chriſt, which they did typifie: but the converſion of Gods Elect under the Goſpell, is to be aſcribed unto the ſacrifice of Chriſt, the Captaine of our Salvation, as the proper cauſe thereof. The Law ſaid, Chriſt is to be ſacrificed; the Goſpell ſayes, Chriſt is ſacrificed for us: And they both beſpake the ſame Chriſt for the ſpirituall benefit of the worſhippers; yet the Goſpell-miniſtration is to have the prerogative, for now our High-prieſt is more excellent. Now we have a clearer manifeſtation of Gods love for every neceſſity of the ſoule. Now we have a Throne of Grace to goe to, every where. Now wee have free acceſſe unto God, without bringing our ſacrifices unto others, who muſt (as types) offer them unto God for us.

2. The old Covenant (in the ſacrifices thereof) did againe call to remembrance the ſinnes of the worſhippers every yeare, and ſo could not make the commers thereunto perfect, as pertaining to the conſcience. *Heb.* 10. 3, 4. The new Covenant (in the ſacrifice thereof) doth wrap up the

ſinnes of the commers thereunto in perpetuall oblivion, and makes the worſhippers perfect, as pertaining to the conſcience. *Heb.*10.12,18. *Heb.*7.24,28. *Heb.*9.14,15. And ſo now every worſhipper hath boldneſſe to enter into the Holieſt by this one ſacrifice, and to draw neare unto God. *Heb.* 10.19,22. And for this cauſe the typicall miniſtration muſt needs be inferiour, and the Goſpell miniſtration more excellent, ſublime, and anagogicall. Let theſe things be but ſeriouſly conſidered, and they will affoord you a great deale of light in reading that glorious Epiſtle of *Paul* to the *Hebrewes*. And in a word, grant me that Gods Elect under the Law were ſaved by Gods free grace in Jeſus Chriſt, in thoſe ſacrifices typified, as (if there be any ſparke of ingenuity left in you) you muſt needs acknowledge, and you ſhall grant that Covenant, and this under the Goſpell, to be all one for ſubſtance; and ſo the difference betweene that and this to lye in the miniſtration onely. But how ſay you that this Goſpell-Covenant is eſtabliſhed to better ſubjects? I pray, how better ſubjects? you ſay beleevers. But did God ſeale his Covenant under the Law to unbeleevers? How prove you that? To children in their infancy, therefore to unbeleevers. The inference is unſound, neither can you bring one text of Scripture where it's ſaid, that Infants of Jewes in Covenant were unbeleevers: And therefore let all men ſee how well your Divinity agrees with the language of Scripture. If the Scripture termes infants of the Jewes the holy ſeed, then they are not to be termed unbeleevers; and therefore you ſpeake wickedly, and more than you can juſtifie. Turne your Bible over, and by finding nothing for your purpoſe, you ſhall ſee that you have ſaid nothing to the purpoſe. That unbeleevers might have the ſigne of Circumciſion under the Law! Oh abominable blaſphemy! And the promiſes under the Goſpell doe no more belong to beleevers, than they did to beleevers under the Law. They did and doe belong to Gods people in Covenant. And infants of baptized parents are under the promiſe, and in Covenant.

Well,

Well, thus you argue: *viz.*

The promiſe of the Goſpell is onely to beleevers.
But infants of Chriſtians are not beleevers. Ergo
The promiſe of the Goſpel is not to infants of Chriſtians.

This *Syllogiſme* may well be termed a *Solæciſme*: But it may well paſſe in the Schoole of Anabaptiſts, for to ſpeake non-ſence overthrowes not the principles of their Religion. But we have ſhewed you before, That infants of Chriſtians are not Infidels, *Ergo* beleevers. And you ſay afterwards, that infants are ſaved by the Election, and therefore (ſay I) the promiſe of the Goſpell belongs unto them. But haply you had forgotten what you ſaid here; as indeed, he that will lye, had need have a good memory, otherwiſe a fluent tongue will quickly diſcover a knaves heart. And now give me leave to put in my plea for our poore infants.

Thus I argue for them: *viz.*

All the Elect have right to the promiſe of the Goſpell.
But ſome infants of Chriſtians are Elect, Ergò
Some infants of Chriſtians have right to the promiſe of the Goſpell.

And then againe, thus: *viz.*

Such as have right to the promiſe of the Goſpell, have right unto the initiall ſeale of the Goſpell.
But ſome infants of Chriſtians have right to the promiſes of the Goſpell, Ergò
Some infants of Chriſtians have right unto the initiall ſeale of the Goſpell.

Queſt. Why then doe you baptize all Infants of Chriſtians, ſeeing you confeſſe that the promiſe of the Goſpell belongs only to the elect?

Anſw. And why doe you baptize any at all, though they

give teſtimony of faith by practice and confeſſion, ſeeing you confeſſe, that the promiſe belongs only to Gods elect? For if the certaine knowledge of a perſons election muſt bee the ground of baptizing unto us, then you ſhall never baptize any, but every particular perſon muſt baptize himſelfe: For no man by *ordinary grace* can have certaine knowledge of another mans election. But you will ſay, that albeit wee know, that there bee many reprobates borne within the Church, and many hypocrites may make a ſhew of faith by profeſſion (and not have it in truth) yet when they come one and one unto us by profeſſion of faith, we have a charitable perſwaſion that this and that man ſo profeſſing is of Gods election. And ſo ſay wee, that albeit wee know *doctrinally*, that diverſe Infants borne within the Church are reprobates, yet as they come to us one and one upon the evidence of Gods Covenant engraven upon them by birth, wee have a charitable perſwaſion that this and that Infant is of Gods election.

Queſt. Why then doe you not baptize the Infants of thoſe that are without the Church, as Turks and Infidels, if a charitable perſwaſion of Gods election be warrant enough for you?

Sol. We anſwer, that ſuch Infants are not borne under the Covenant, neither are their parents under the ſeale of Baptiſme, and the Scripture no where termes ſuch Infants holy, as it doth every where the children of the Church. And this is a direct anſwer unto *A. R.* in the 6. page of his childiſh book, entituled the *vanity of childiſh Baptiſme*. The Adoption belongs to the children of the Church, and not to the children of aliens. And therefore this prophane Aſſe ſpeaks wickedly in his † moſt ſerious thoughts. *What* (ſayes he) *if it be a warrantable ground for us to adminiſter Baptiſme to all Infants, becauſe that ſome particular Infants are elected, by the ſame reaſon it will follow, that Baptiſme may lawfully be adminiſtred to every man and woman in the world, becauſe among them alſo wee may judge that ſome are elected.* page 6.

Theſe

Theſe ſtout words of his doe as well beare before them a profeſſed quarrell againſt God for Circumciſion, as againſt us for Baptiſme. Why might not ſuch an *helliſh blaſphemer* ſay unto God. What? If it be a warrantable ground for us, to adminiſter circumciſion to all Male-Infants of Jewes, becauſe ſome particular Infants of them are elected, then by the ſame reaſon it will follow, that circumciſion may lawfully bee adminiſtred unto every Male in the world, becauſe among them alſo we may judge that ſome are elected; why then doeſt thou not command circumciſion to be adminiſtred unto them alſo? Surely to this God would ſay, thus; *viz.* If any among other nations in the world, doe belong unto Mine election, they ſhall become Proſelytes unto the Church, and come in by profeſſion in the *Meſſias*, but when theſe Proſelytes are put under my ſeale, their Infants ſhall be circumciſed in their infancy, though moſt of them be reprobates. And ſo ſay wee, if there be any of Gods elect among the aliens, they ſhall become Proſelytes to the Chriſtian Church, and ſo be baptized upon the confeſsion of their faith in Chriſt, but for the Infants of thoſe Chriſtian Proſelytes, they ſhall all bee baptized in their infancy, as the children of the Covenant, though moſt of them may be reprobates, *election* and *reprobation* being not the ground of our miniſtration or not miniſtration, but the Covenant under which perſons are borne. And thus you may ſee how wildly this Aſſe doth reaſon, and yet what a great ſhew doth he make of his Greek. But if he be the Authour of this pamphlet, that ſome report to be, then to my knowledge, he is not overſtored either with Greek or Latin. And ſurely had he ever come to the paſſive voice of verbes in the Greek Grammar, and learned to decline τύπτομαι with his breeches downe about his heeles, and a good ſharp pædagogue doing juſtice upon his poſteriors, he would ever after have taken heed, of playing ſuch prankes as hee hath in his childiſh treatiſe, wherein few things concerne our preſent buſineſſe; and in this tractate you may have matter ſufficient to anſwer the Anabaptiſts, about the point of pædo-baptiſme,

and

and to ſeale up their lips too. But let us proceed. Say on, what elſe you have to alleadge.

Anabaptiſt.

Againe, their being under the Covenant is not ſufficient to give them the ſeale of Baptiſme. For if ſo, then thoſe Jewes in the ſecond of the Acts, *who were within the Covenant, might have been baptized all and wholly. But wee finde there, that though the Apoſtles preach't unto the Nation of the Jewes, yet none were baptized, but they that received the word gladly verſe* 41. *So then we ſee, that their being within the Covenant (nor the Apoſtles preaching unto them) could give them the ſeale of Baptiſme, but it was their receiving and beleeving of the word. And ſo likewiſe of the Gentiles, the Promiſe of the Covenant did belong unto the Gentiles too, as well as to the Jewes, yet I find not one example in all the book of God, where Jew or Gentile was baptized, but only upon their confeſſion of Chriſt, and beleeving the Goſpell. So that ſuppoſe wee grant you, as much as you deſire, which is, that we are under the Covenant, yet this is not ſufficient to give us proper right unto the ſeales and priviledges of the Covenant, untill wee come to beleeve and confeſſe Jeſus Chriſt.*

Anſwer.

To be under the Covenant ſo, as to acknowledge Jeſus Chriſt (the ſonne of the Virgin *Mary*) to be the *Meſſias* and Saviour of the world, was ſufficient to give men right unto the Sacrament of Baptiſme. But the Iewes did not ſo, they denied the Holy One, and killed the Prince of life *Acts* 3. 14. 15. They look't upon Him, as one accurſed, and hanged Him on a tree. And in this they renounced the Covenant, and did depoſe themſelves, and their children from the title they had. *Matth.* 27. 25. Thoſe Jewes were borne under the Covenant, and ſo accordingly were circumciſed, but now in renounceing Chriſt, they did renounce the Covenant they had title to by birth, and ſo were not to have the new appointed

pointed ſeale of Baptiſme, till they ſhould receive Chriſt Jeſus. The old miniſtration (as it looked towards the *Meſſias* to come) was now out of date, and to be done away, for the *Meſſias* was come. And a new ſeale of entrance was ſet up, which might aſſure them that *He* was Lord and Chriſt whom they put to death. *Acts* 2. 36, 37. They were now to acknowledge, that this was the Chriſt, and ſo to bee baptized into His Name. A Saviour they did look for, and now this is He. So then this fetch will not ſerve your turne. It proves firmly what is required of ſuch as are to be made Chriſtians, but it will not reach unto born Chriſtians. That which is here ſpoken concerning examples, is but a repetition of what you ſaid before, and there you are anſwered.

Anabaptiſt.

Againe, you demand further of the Anabaptiſts, where their Commiſſion is to baptize. As for the word [*Anabaptiſts*] *we diſclaime the ſenſe of it, but as it is a ſlanderous reproach that is caſt upon us for the cauſe of Chriſt, we therein rejoice in it. But to anſwer your demand thus; you would know where our Commiſſion is, we anſwer from the Commiſſion of Chriſt.* Mat. 28. 19. *Where Chriſt bids His Diſciples to teach all nations, to obſerve whatſoever Hee commanded them. Now Hee commanded to teach them before Baptiſme, and ſo the Diſciples were to teach all nations to follow the like rule.*

Anſwer.

I demanded whence you had your calling, or Ordination to baptize at all. Neither can you by the word of God juſtifie your practice of preaching, and adminiſtring the Sacraments, for you have neither extraordinary calling immediately from God (as had *John* the *Baptiſt*, and the Apoſtles) nor ordinary (from any Presbytery) unto that weighty function, which the ableſt and holieſt ſervants of God have been afraid to venture upon. And for you to take your turnes, and goe on in courſe, as if it were a buſineſſe for every Pedlar, and Tay-

lour, and Felt-monger to meddle with, argues clearely that you were never men of Gods ſending, but have your Commiſſion from the devill, and not from Chriſt (as we have noted before.) And now you tell me a tale of a Tub, that you derive your Commiſſion from *Matth.* 28. 19. where you ſay, that Chriſt bids His Diſciples to teach all nations to obſerve whatſoever He commanded them. Where you would lay this foundation, *namely*, that if a man be a Diſciple, then he may teach and baptize, and ſo the Miniſteriall function ſhall be no peculiar function. But if you look back upon the 16 verſe of that chapter you ſhall finde, that the Diſciples unto which Chriſt gave this Commiſſion, were the eleven Apoſtles, called there by the name of the eleven Diſciples. And therefore you belie the Lord, and pervert *His* word. And then you ſhuffle in your owne confuſions and gloſſes, as whatſoever the Apoſtles did in their miniſtration, all ſucceeding Churches, and Miniſters muſt doe, which is moſt falſe and impious. For (as we have ſhewed before) there were ſome things belonging to the Apoſtolicall miniſtration, that ſucceeding Churches muſt not look for like. And whereas you intimate, that the Apoſtles were to teach all nations to follow their practice, in teaching the perſons to be baptized, before they admit them to Baptiſme, herein you utter ſtrange confuſion. For all that you can conclude from the 20. verſe, of *Matth.* 28. (which is, teaching them to obſerve whatſoever I command you) redoundes only to this, *viz.* Teach them to obſerve whatſoever *I* command you to teach them: but not to this, *viz.* Teach them to obſerve whatſoever I have commanded you to doe in your extraordinary and Apoſtolicall miniſtration, that command them to doe in their ordinary, and paſtorall miniſtration. And yet your ſtrict urging of the letter will neceſſarily redound to this, and ſo every ordinary Miniſter muſt plant foundations, have an unerring ſpirit, deliver a new canon of divine faith, and worſhip, and confirme their doctrine by miracles. And thus you ſee, how for want of diſtinguiſhing you bring your ſelves

ſelves into ſtraights, and puzzle the ſimple, which cannot diſcerne the depths of Satan in you. And whereas you intimate that the cauſe of Anabaptiſts is the cauſe of Chriſt, you therein ſpeak *blaſphemy*, for *your cauſe* is the cauſe of the divell, and not the cauſe of Chriſt. And you corrupt and adulterate every text of Scripture that you alleadge for the maintenance of your tenents, which is not a note of Chriſts Diſciples, but a character of the devills factours.

Anabaptiſt.

Further you affirmed in your firſt Sermon, that whatſoever was ſet up as an ordinance, in the worſhip of God, muſt have its warrant from Chriſt; ſo ſay we, and cloſe with you, but the baptizing of Infants, hath no expreſſe warrant from Chriſt, therefore may not be ſet up, as an ordinance.

Anſwer.

Your whole trade lies in ſhifting, and ſhuffling; and I think you as well underſtand what I ſaid, as your *A. R.* underſtands Greek, But as that Grammarleſſe Aſſe would wipe off a juſt aſperſion, that is caſt upon you, as if no Scholler would countenance your cauſe, or makes a great flouriſh with his Greek, and yet ſcarce ever learned his Greek Alphabet, ſo you make a great flouriſh with your Commiſſion and warrant, as if in the name of Chriſt you would convent the whole world before your tribunall, and every truth (that Miniſters doe utter) muſt ſpeak the language of an Anabaptiſt. What if I affirmed, that whatſoever was to bee ſet up as an ordinance in the worſhip of God, muſt have its warrant from Chriſt? Doth this warrant your inference, *viz.* Baptizing of Infants hath no expreſſe warrant from Chriſt, therefore no warrant from Chriſt at all. Your ſpeech implies, as if you could not deny, but that there is warrant from Chriſt for baptizing of Infants of Chriſtians, but you would ſhift off the matter by calling for an expreſſe warrant. I thought that a generall propoſition had been enough to warrant its particulars.

lars. As; every man is a reaſonable creature, *ergò* an Anabaptiſt is a reaſonable creature. But haply though the Antecedent be true, yet the conſequent will not hold. So likewiſe, all the children of the Church are baptized, or to bee baptized, *ergò* Infants of baptized parents are baptized, or to be baptized. This conſequence will hold with all reaſonable men, but not with Anabaptiſts, *ergo* Anabaptiſts are no reaſonable men. And thus in all your diſcourſes you doe nothing but toye and baffle. However I think your diſputations to be as good, as your preaching, and farre more warrantable. I ſaid that in that all power is given unto Chriſt by vertue of His glorious reſurrection, therefore wee are to ſet Him up as the Lord of our faith, and as our King and Law-giver, and ſo yeeld unto Him divine worſhip and honour, obeying Him in all things that Hee ſhall ſay unto us. And all this is wholeſome and good, but how well this doth warrant your inference, let all men judge.

Anabaptiſt.

If you aske, what become of Infants in the ſtate of infancy, if they dye before Baptiſme, which is a queſtion, that many doe aske, and therefore we thought good to anſwer it, thus; That we muſt commend them to Gods free election, and extraordinary meanes of ſalvation. For a child is not capable of the ordinary meanes, as the word, and Sacraments. Now the Apoſtle ſaith, that faith comes by hearing, and an Infant is not capable of hearing, ſo as to underſtand the word, and ſo conſequently not of faith wrought by the ordinary meanes, and without faith wee cannot pleaſe God; neither can wee bee ſaved. So then by the ordinary meanes that God hath appointed to bring men to ſalvation, we cannot judge Infants by this meanes to be ſaved. But children are, and may bee ſaved, and therefore wee leave them to Gods extraordinary meanes, to bring them to heaven.

Anſwer.

Here you look upon me, as a man confuted in all his tenents,

nents, and ſtanding almoſt mute, and having but a queſtion or two, to propound unto his antagoniſt, even ready to ſubſcribe unto the contradictories of his owne concluſions. You have ſate in Commiſſion upon me, and found matters very foule on my ſide. By ſound evidences of Scripture, and demonſtrative reaſons, you have anſwered all my arguments, and more you would if I had alleadged them. And now to prevent future ſcruples, that might ariſe in my conſcience, and to confirme me in your expreſſe way of pious ſacriledge, you aſſoile another doubt, which might deterre weak conſciences from your Apoſtolicall practice. The queſtion (which here you unanſwerably reſolve, and which many have propounded unto you) is, what becomes of Infants that dye unbaptized? And here you anſwer, that wee muſt commend ſuch Infants to Gods free election, and extraordinary meanes of ſalvation. And your reaſon for this is very pregnant, *namely* becauſe ſuch children are not capable of the ordinary meanes. Well, you ſay, that ſuch children are ſaved by Gods free election, as the cauſe. And for the meanes they are extraordinary. But what thoſe extraordinary meanes are, wee are as farre to ſeek, as if you had ſaid nothing. I thought they had been ſaved by Chriſt and the ſpirit of grace, as the internall ordinary meanes of ſalvation, appointed of the Father for the ſalvation of His elect. But (I pray) are ſuch Infants as you ſpeak off, ſaved by regeneration, or without regeneration? If without regeneration ſuch Infants are ſaved, and goe to heaven, then fleſh and blood may enter into the Kingdome of heaven, *perſons without regenerating grace*, and ſo perſons in their *natural eſtate* may be glorified, among the Saints in light. If by regeneration, then children are capable of regeneration in their infancy, and often are regenerated in their infancie, for they often die in their infancie, and goe to heaven, by your owne confeſſion. Now if they are capable of regeneration in their infancie, then they are capable of Baptiſme (the ſeale of regeneration) in their infancie. And hence I forme this enthymeme, *viz.*

Children of baptized parents are regenerable in their infancie. Ergo
Children of baptized parents are baptizable in their infancie,

The conſequence is ſound, the antecedent may be thus evinced, *viz.*

Such children in their infancie are oftentimes regenerated, Ergo
Such children in their infancie are regenerable.

Now let us compact, what you ſay, and what we ſay (touching this point) together, and contrive both into one entire Syllogiſme, and ſo meet as friends in the ſame concluſion, thus; *viz.*

Such as goe to heaven and are ſaved, are regenerated ſay we.
But elect Infants that die unbaptized goe to heaven, and are ſaved, ſay you, Ergo
You as well as we muſt ſay that elect Infants which die unbaptized, are ſaved and regenerated.

And this confutes your owne concluſion, for regeneration is the ordinary meanes of ſalvation, and elect Infants that die unbaptized are ſaved by regeneration. And hence, thus I inferre the contradictory of your concluſion, *viz.*

Regeneration is the ordinary meanes of ſalvation.
But elect Infants that die unbaptized are ſaved by regeneration, Ergo
Elect Infants that die unbaptized are ſaved by the ordinary meanes of ſalvation.

And this refutes you, and like a rod of iron daſhes in peeces the *earthen veſſell* of your champion *A. R.* page 2. 7. wherein he ſeems to ſcoffe at our thankſgiving for baptiſmall regeneration of Infants, whereas wee may without *bluſhing* give God thanks for the regeneration of an Infant-chriſtian after baptiſme, as for the regeneration of an alien after Baptiſme, that comes in upon the teſtimony of his faith. For charity is the ground of our thankſgiving here, and there. And for his exception drawne from the calling of our Miniſters,

ſters, that was needleſſe, for if Infants are not capable of Baptiſme, then let the Miniſters calling bee never ſo right, their baptizing of Infants muſt be a nullity, and they ſhould ſinne in baptizing of them, And ſo his diſcourſe concerning dipping and ſprinkling is alſo needleſſe, for if children were dipped in their infancie, yet their Baptiſme muſt needs be invalide, becauſe Infants. And ſo the Aſſe might have ſaved a great deale of labour, and kept to the point of pædo-baptiſme, for the Anabaptiſts doe ſimply oppoſe pædo-baptiſme, not as miniſtred by ſuch perſons, nor as adminiſtred in ſuch a manner, for they hold pædo-baptiſme to be ſimply unlawfull in it ſelfe. As for the controverſie of the calling of Miniſters, you may read *Bradſhaw* againſt *Johnſon*, and the Authour of the book entituled the unreaſonableneſſe of the ſeparation, a very precious book wherein *Bradſhaw* deceaſed is vindicated againſt the calumnies of *Can* the *Browniſt*. Alſo two worthy treatiſes of famous Mr *Ball* deceaſed, And lately *Rutherford* a famous and learned Scot, and many moe which are not anſwered by any of the contrary partie. And therefore for *A. R.* to ſpeak at randome, without refutation of theſe Authors, argues his purpoſe rather to calumniate, then to edifie and certifie conſcience. But to leave this *ſenſeleſſe monſter*, either to repentance, or to the judgement of the great day, I return to you againe. I tell you that all your redarguti-ons are rather confirmations, then refutations unto me. And what miſery is this; All the ableſt Miniſters in the land, are of my judgement about this point of pædo-baptiſme, that the Prophecie of *Clem. Writer* the Factour might be fulfilled, ſaying, *that it's thought that Miniſters ſhould be the laſt men, in the Church of England, unto whom God would reveale this your light*. And his reaſon is a very materiall one, becauſe (ſaid he) *they know this light, but doe hide it from the people, and will not hold it forth unto them*. But to proceed. A child (ſay you) is not capable of the ordinary meanes of ſalvation, as the word and Sacraments. I anſwer, that a child indeed is not capable of Baptiſmall entrance into the Church by inſtruction,

ſtruction, but what? Therefore not at all. I deny that conſequence, for there is another way of baptiſmall entrance into the Church, and that is by birth as a Chriſtian-borne, becauſe borne of baptized parents: and of this baptiſmall entrance a childe is capable. Thus you ſeeme to argue: *viz.*

The Word and Sacraments are the onely ordinary meanes to ſalvation.
But elect infants are not capable of the Word and Sacraments, Ergò
Elect infants are not capable of the ordinary meanes of ſalvation.

This is your naturall ſophiſtry, and both propoſitions are unſound, and liable to juſt exception. But to the *major*, we ſay, that the Word and Sacraments are not the onely ordinary meanes of ſalvation; for there is Chriſt and the Spirit of Grace, which are ordinary meanes of ſalvation alſo. And elect infants that die unbaptized, are ſaved by Chriſt, and the Spirit of Grace. There are internall-ordinary means of ſalvation, as well as externall-ordinary means of ſalvation. And therefore, though your Logicke hath made fooles of your ſelves, yet it cannot make fooles of us. Thus we argue againſt your Paralogiſme and wicked fallacy, and we challenge you to anſwer us: *viz.*

Chriſt and the Spirit of Grace are ordinary meanes of ſalvation.
But elect infants that die unbaptized are ſaved by Chriſt and the Spirit of Grace, Ergò
Elect infants that die unbaptized, are ſaved by ordinary meanes of ſalvation.

Let elect infants die unbaptized, yet they are ſaved by Chriſt and the Spirit of Grace, and ſo (by neceſſary conſequence) by ordinary meanes of ſalvation. There is no fallacy,

cy, nor ſophiſtry in this Syllogiſme, and both propoſitions are undenyable; and we need no ſuch ſhifts to maintaine Gods truthes as you have, to put a colour upon your hereſies. And this takes away your thicke covering, whereby you went about to darken knowledge.

Againe you ſay, that an elect infant can have no faith wrought by the ordinary means: And this aſſertion is grounded too, upon a falſe ſuppoſition; for the outward ordinary meanes of faith are not the onely ordinary meanes of faith. An elect infant may have faith by Chriſt, the Author of faith; and by the Spirit of Grace, the Spirit of faith; and Chriſt and the Spirit are ordinary meanes of faith. And of availe too, when the outward are wanting. But the outward are of no availe, where theſe are wanting. And that an elect infant that dies unbaptized hath faith, may thus be evinced. You ſay, That without faith we cannot pleaſe God, then ſuch as pleaſe God have faith. Thus I argue then: *viz.*

Such as pleaſe God, have faith.
But elect infants that die unbaptized, do pleaſe God, Ergò
Elect infants that die unbaptized, have faith.

The propoſition (I ſuppoſe) you will not gain-ſay; the aſſumption haply you require me to make good. Thus then I prove it: *viz.*

Such as goe to heaven, and are ſaved, doe pleaſe God.
But elect infants (ſay you) that die unbaptized, goe to Heaven, and are ſaved, Ergò
Elect infants that die unbaptized (ſay I) do pleaſe God.

But haply you doe not ſo much deny their having of faith, as their having of faith by ordinary meanes. That then I thus evince: *viz.*

Chriſt and the Spirit of Grace are ordinary meanes of faith.

But elect infants that die unbaptized have faith by Christ and the Spirit of Grace, Ergò
Elect infants that die unbaptized have faith, by ordinary meanes of faith.

And thus you see, that all is trash on your side, and meere jugling, and you can as well maintaine your cause, as your title to the Crowne of *England*.

Anabaptist.

And thus we have runne over your chiefest arguments, as briefe as we could. We desire you would not take it offensively from us, that we have beene so tedious in writing unto you, for we could have beene larger in many things, but that we were fearefull of tediousnesse. And if there be any thing, wherein we are mistaken, we desire information, and we desire to submit to the judgement of judicious and reasonable men, whether your reasons be not answered. If you can overthrow clearely (by the Word of God) these answers, we will cry peccavi; *if you cannot, we expect according to your former promises, that you should cry* peccavi.

Answer.

You have runne over my arguments indeed, but you have not refuted any one of them. They all stand unmoveable as Mount *Zion*, and the glory of the Lord is upon them. And as for your tediousnesse, thats not so offensive unto me, as your absurd reasonings. And for your mistakes, I have shewed them unto you for your information. And if you will submit to judicious and reasonable men, so will I; And for this cause I have published this Treatise. And whether I have dealt unfaithfully with Gods holy Word, either in my Sermons, or in this mine Answer to your Objections, I leave to the censure of the godly learned. And if you, or any of your side, can say any thing more, that is materiall against the point of Pædo-baptisme, I shall (by Gods helpe) give you such

ſuch ſatisfaction, whereby you (through Gods bleſſing) ſhall be able to ſee, that they were from the Devill, and not from Chriſt, that led you into this way of re-baptizing.

Anabaptiſt.

And thus we deſire the Lord to adde his bleſſing to our weake endeavours, as to perſwade your hearts to embrace every truth of Jeſus Chriſt, that as yet you oppoſe; and ſo likewiſe for our ſelves. And thus we commend all to the diſpoſing of Almighty God, in whom we reſt.

Anſwer.

Your meaning is (perhaps) that I doe oppoſe the way of the Anabaptiſts, and ſtand for Pædo-baptiſme, and that herein I oppoſe a truth of Chriſt Jeſus. If your meaning be this, your prayer is impious, and a taking of Gods Name in vaine. And you pray unto God to bleſſe your wicked endeavours, in going about to perſwade my heart, to embrace not a truth, but a lye. This proves evidently, that God is patient, and that the Devill is impudent. And is this the good ſtuffe that you would have to be read before the whole Congregation at *Cranham*, as you deſire in your Poſtſcript? Your deſire is more then granted, you deſired to have it as publike as *Cranham*, and I have made it as publike as *England*. Its now in a faire way to be read at *London*, at *Yorke*, at *Exceter*, at *Briſtoll*, at *Glouceſter*, at *Worceſter*, and where not, as God ſhall direct it. And I hope my brethren will make it knowne to more Congregations than *Cranham*, for the information of Gods people in the truth. I hope that was your end in deſiring leave to have it read to the whole Congregation at *Cranham*, and not revenge on me for keeping wavering ſoules of that Congregation, from running into *Severne* after you.

But now to your three Queſtions, which you ſubjoyne as an appendix to your exceptions.

1. You demand *What expreſſe warrant we have in Scripture*

ture for the baptizing of Infants? Unto this we ſay, that the queſtion ſavours more of curioſity, than of conſcience. But ſeeing you may make bold (as you ſay) to propound this queſtion unto me, and deſire me to anſwer you punctually by the Scripture, or not at all. I make bold to urge you with one argument, and deſire you to anſwer me, either by Scripture, or Right reaſon. Thus I argue in expreſſe anſwer to your demand and quære.

All perſons knowne to be under the Covenant of Grace, are to have the Covenant put under the initiall ſeale unto them by expreſſe warrant of Scripture.
But all infants of Chriſtians are knowne to be under the Covenant of Grace, Ergo
All infants of Chriſtians are to have the Covenant of Grace put under the initiall ſeale unto them by expreſſe warrant of Scripture.

Deny this Syllogiſme, or deny either propoſition if you can. The major (I preſume) you will not deny: The minor is as undenyable. But, if *Lambes* blaſphemy muſt paſſe for orthodox with you, that you will contradict. Thus therefore I make it good:

If all Chriſtian parents are under the Covenant of Grace, then all infants of Chriſtian parents are under the Covenant of Grace.
But all Chriſtian parents are under the Covenant of Grace, Ergo
All Infants of Chriſtian parents are under the Covenant of Grace.

Haply you will deny the ſequell of the major propoſition, but therein you will but ſhew your ignorance, and irrationall ſtupiditie: For *ſequela ab indiviſis eſt valida.* Thus then I make it good; *viz.*

If

If the Covenant of Grace joynes parents and children together, as inſeparable and immediate companions; then if all Chriſtian parents are under the Covenant of Grace, all Infants of Chriſtian parents are under the Covenant of Grace alſo.

But the Covenant of Grace joynes parents and children together, as inſeparable and immediate companions; ſaying, I will be thy God, and the God of thy ſeed. Ergo

If all Chriſtian parents are under the Covenant of Grace, then all infants of Chriſtian parents are under the Covenant of Grace alſo.

And now anſwer, or give over your fooleries, nay ſacrilegious practices, and impious diſſolution of Gods holy Covenant with his people, and their ſeed. A wickedneſſe haply not ſo well ſeene of you, whom ſubtile heads ſeduce with good words, and faire ſpeeches, the very method of the Devils agents: *Rom.* 16. 17, 18. And thus we have ſhaken your triumphall argument, with which you have miſ-led many an honeſt heart, the more is the pity: And it may be juſt with God to ſcourge this Nation for our too much connivence at you. High offences deſerve ſharper cenſures. And to forbeare correction, is to diſhonour Gods image in Superiours, and to throw downe Authority for Sedition to trample upon. If your way muſt ſtand, adieu Religion; and let us all turne Atheiſts. And ſo much for anſwer to your firſt quære.

2. Your ſecond queſtion is, *What Infants doe receive in Baptiſme?* Which queſtion (*as propounded by an Anabaptiſt*) implyes this blaſphemy: *viz.* That Infants receive no benefit by baptiſme. But unto this quære we ſay, that Infants of Chriſtians, by baptiſme have the Covenant put under ſeale unto them, as their native priviledge. The Covenant under which they were borne, makes them holy by birth. And Baptiſme under the Goſpell is the initiall ſeale of that holy Covenant. A ſeale by divine inſtitution annexed

unto that holy Covenant. And unto this determination we deſire either your brotherly ſubſcription, or rationall diſſention from the ſame.

3. Your third and laſt is, *Why, and to what end we baptize Infants?* And this is anſwered already, as in all our diſcourſe, ſo in our anſwers to your two former queſtions. But further we ſay, 1. That infants of Chriſtians are part of Gods portion and inheritance, and therefore we will not let them lie in the curſed condition of aliens, but ſeale them into Gods peculiar. For it were ſacrilledge to make thoſe common, and uncleane, which God hath ſet apart unto himſelfe as holy. 2. For the childrens good we conſecrate them unto Gods care, by baptizing them into the name of the ſacred Trinity. God the Father is now their father, and they are his children: God the Sonne is their Saviour, and they are his members: God the Holy Ghoſt is their Sanctifier, and they are his Temple.

Ob. But you ſay, that the Covenant made them ſuch before.

Sol. True, and baptiſme is nothing but a putting of the Covenant under ſeale unto them.

Ob. But you baptize all without difference; if you baptized onely the elect, the matter were more tolerable.

Sol. Though diverſe borne within the Church are reprobates, yet as they come one and one unto us, we cannot ſay, that this or that childe is a reprobate: Hee may be an elect veſſell for ought we know. And the adæquate end of baptiſme adminiſtred, is not ſalvation of the baptized. The glory of God is the principall end, namely the glory of Gods ſingular mercy in the ſalvation of his elect; and the glory of Gods juſtice in the unexcuſe of the reprobate, as *all outward miniſtrations in the Church ſerve for the glory of Gods mercy and juſtice.* We put them all under the initiall ſeale of the Goſpell, that they may be made ſubject to the Goſpell, and be judged by the Goſpell. For the ſecret of election and reprobation we leave that unto God. Their being borne under

under the holy Covenant, is ſufficient to warrant our miniſtration. And to know who are elect, and who are reprobates, is no more needfull to the miniſtration of baptiſme, than it was to the miniſtration of circumciſion among the Jewes; that being the initiall ſeale of the ſame holy Covenant unto them, as baptiſme is now unto us. For they by circumciſion were incorporated into Chriſt to come, by that type of Chriſt upon their fleſh, and we by baptiſme are incorporated into Chriſt already come. And by our being waſhed with water in baptiſme, we are aſſured that Chriſt hath ſhed his bloud to waſh away our ſinnes, and to make us cleane in Gods ſight, and that that Jeſus the Sonne of the Virgin *Mary*, which the Jewes put to death under *Pontius Pilate*, (and hanged him on a tree) was the very Chriſt, and that we doe depend on him alone for Salvation, and doe looke for no other Saviour. And now becauſe you boaſt of a new light, which God in former ages hath not held forth to his Church, haply by this light you may anſwer Saint *Auguſtines* argument againſt re-baptizing Donatiſts, which none of your ſide could ever anſwer hitherto to this day. You ſay wee have no true baptiſme in our Church, becauſe our baptiſme is adminiſtred alwayes to perſons in their infancy. If no Baptiſme, then no Church, ſaith Saint *Auguſtine*, *&c.* But to apply his argument to our Church againſt you Donatiſts. If there be no Baptiſme in our Church, then no Church; if no Church, then whence had you your Church and Baptiſme. Shew us your Commiſſion to ſet up a new Church, and Baptiſme new. I wonder that your *A. R.* a man ſo throughly verſed in the Fathers (as he would make his reader beleive. page 2.) had not untyed this knot. To ſay that Chriſt the head may be without a body for ſome time in this world, is Arminianiſme. For if the Church, and with it Baptiſme was loſt, then for that time Chriſt had no body in this world. And to ſay that the Church was loſt here, and not ſhew that you have derived your Commiſſion elſe-where, is to ſpeake abſurdly, and to deale

deale wickedly. Shew out of Gods Word your Commiſſion then, I ſay not to baptize beleevers, and perſons growne up, but to baptize at all: Which Commiſſion untill you produce, I ſhall conclude that you are rather infatuated by the Devill, than inſpired by the Holy Ghoſt. And now if you can reply any thing materiall, you ſhall (by Gods helpe) be anſwered. But for your giddy fooleries and idle non-ſenſe, I ſhall throw it aſide among my waſte papers.

* * *



FINIS.

EXC

from

A T
of all th
the r

VVI
of

BEI
fro

Lond

EXCEEDING GOOD NEVVS

from *Nottingham*, and *Yorkeshire*.

BEING

A TRVE RELATION

of all that hath passed there since the removing of the Army from *Beverley* to *Nottingham*.

VVITH THE NVMBER

of *Arms* and *Ammunition* that is carried to the Common Hall in *YORKE*.

BEING SENT IN A LETTER from Mr. *Gifford* to a private friend in *LONDON*.

LONDON, Printed for *I. T. September* 3. 1642.

EXCEEDING GOOD NEWS

from Nottingham, and Yorkshire.

BEING

A TRVE RELATION

of all that hath passed there since

the removing of the Army from

Pontefract to Nottingham.

WITH THE NVMBER

of Armes and Ammunition that is

carried to the Common Hall

in YORKE.

BEING SENT IN A LETTER

from Mr. Gifford to a private friend

in LONDON.

LONDON, Printed for R.T. September 5. 1642.

THE LAST NEWS from *Nottingham*, and *Yorkeshire*.

SIR,

MY Respects first tendred unto you, next I shall acquaint you with all the passages and proceedings that hath passed since my last letters to you.

Saturday Post came to His Majestie at *Yorke*, that a Ship was arrived at *Cottam* in the mouth of *Tees*, betwixt *Hartlepoole* and *Tinmouth*, wherein are foure great Peeces of Ordnance, 560. great Saddles, and Bridles, besides 2000 Bures, nine great Casks of Pistols and Carbines, a great proportion of pouder and shot. The same day Colonell *Goring* writ unto His Majestie, that he keeps *Portsmouth* for Him, and if He dares not confide in him, If He will send another Governour, he will surrender his charge to the Person.

The Kentish men are here, and very resolute for the King, and they say have stayed some of the Kings

at *Chattam*; Alſo there was ſome Ammunition yeſterday ſent to *Leiceſter* for His Majeſties ſervice, and the King intends to raiſe a great Army both of Horſe and Foot within the Kingdome, divers Counties having proffered great ſtore of Horſe, Men, and moneys for His aſſiſtance; and moſt of the Gentry of *Yorkſhire*, and divers Kentiſh Gentlemen and others, ſate in the Deanery all the laſt weeke, and they promiſe to raiſe the King 100000 men in the Northerne parts, and in Wales.

Sunday, great ſtore of Carriages came from *Beverley*, in regard the Siege of *Hull* was given over: This day came fourteen Peeces of Ordnance to the Mannour at *Yorke*, and ſome 30 Carriages more loaden with powder, ſhot, match, fire-locks, and Carbines, and divers other neceſſaries for Warre, which was laide up in the Storehouſe at *Yorke*.

This day likewiſe was brought great ſtore of Ammunition to *Yorke*, from *Durham* to Cliffe, and *Hartlepoole*, which came in that Ship, that lately arrived from *Holland*.

Vpon *Monday*, news was brought to *York* of another Ship that was arrived at the Holy Iſland neere *Barwicke*, loaden with Ammunition alſo that was ſent from the Queene. Likewiſe this day came into *York* above 100 Waggons loaden with Saddles, Bridles, Bits, Piſtolls, and Carbines, powder and ſhot, with divers other Engines for Warre.

This day the Lord Generall the Earle of *Lindſey* having diſbanded the Army at *Beverley*, returned to *Yorke* by His Majeſties command; and two Compa-

nies was discharged and sent to their Habitions, and there to be ready upon all occasions.

Tuesday, the *Palsgrave* left the Court at *Yorke*, and hath taken his Iourney into *Holland*. This day two Posts was dispatched towards *Scotland*, but upon what occasions it is not yet known. This day Sir *Iohn Hotham* sallied out of *Hull*, and plundered some houses neere *Beverley*, levelling the Works raised by His Majestie, and so retired back againe,

Wednesday, one Mr. *Marwood* (lately a Iustice of Peace) who lived within five myles of *Yorke*, was robbed by 17 Troopers and Cavalliers, who entred into his house in the night, breaking open his closets, chests and trunks, tooke all his plate, and 120 l. in money, and a great deale of linnen. Also they intended to have killed the Iustice, but that he made an escape from them. And it appears the said Mr, *Marwood* was lately put out of his place of being a Iustice, because he refused to put the Commission of Array in execution, commanded by His Majesty; for which it seems these Cavalliers did beare him a grudge, calling him Roundhead, and was heard to say two or three dayes before they would pillage him, by which means three of them is taken, but the rest got away. When His Majesty heard of it, He was much incensed therewith, and said, if they could be all taken, every man of them should dye for it; to be an example for future times.

Thursday, the King went to *Clifton*, a myle off *Yorke* to see some Horse exercised, which was sent Him by divers of the Gentry of *Yorkshire*, and the Bishopricke of *Durham*; at which time one Colonell *Ashburnham*, who had the same day made an escape out of *Hull* in a

diſguiſed habit, preſented himſelfe to His Majeſty, in the ſaid diſguiſed manner, where he gave His Majeſty ſome Letters, which he had brought out of *Holland*, from the *Queene*, which he had preſerved from being found about him, during his impriſonment in *Hull*; After His Majeſtie was informed who he was, and had received the Letters from him, He preſently Commanded a Horſe to be brought, whereon this Colonell *Aſhburnham* was mounted, in thoſe ragged Robes he came diſguiſed out of *Hull* in; And ſo Ridd by His Majeſte, diſcourſing alone with him, untill he came at *Yorke*.

This day a Bill was ſet up before the Court Gates, by His Majeſties appointement, That all Gentlemen Voluntiers, ſuch as intended to beare their owu charges, and to make a perticular Guard for His Majeſties own Perſon, would enter themſelves into His own Troope, under the *Red Cornet*, and to give in their names and their ſervants names, That Order may be taken at the Kings remove, for Billetting of ſuch as are to attend upon His Majeſtie.

Friday, four Troops of Horſe belonging to the Lord of Carnarvan, Sir *Charles Lucas*, Captaine *Howard*, and Captaine *Chapman*, did exerciſe and ſhow themſelves on *Heyworth Moore*, where the King came with divers Lords and Gentlemen to take a view of them, the King being on Horſebacke with the Lords: And gave command to the Lord of *Carnarvan* to march with theſe Troops towards *Newarke* upon *Trent*, and there to attend His Majeſties coming to *Nottingham* to ſett up His *Standard*, and then to receive further Order.

The

The Gentry of *Yorkeſhire* ſate all this weeke in the *Deanary*, touching the raiſing of more Forces for his Majeſtie, in regard the Parliament had refuſed to accept of their Petition, concerning the Accommodation with His Majeſtie, and of Sir *Iobb Hothams* Inſolencies they complained off, and how one Captaine *Jackſon* was Committed to Priſon, for preſenting of it.

Saterday, Poſt came to *YORKE* from *Scotland*, that Generall *Lyſley* was gone into Ireland with 1500. Horſe, To Aide Colonell *Munroe* in the North part of *Ireland*.

This Day 80. Waggons came Loaden with Ammunition from *Tinmouth*, *Hartlepoole* and other places being great Sadles, Firelockes, Piſtols, Carobines with great ſtore of ſhott and Powder, all which was put into the Common hall in *Yorke*.

Munday, All the Ammunition that was brought to *Yorke*, both from *Beverley* and the North parts, was Loading a way towards *Nottingham*, There being ſeven-ſcore Waggons and Carts, appointed to carry all the Ammunition thither from *Yorke*, and divers Troopes of Horſe this day went out of *Yorke*, to *Nottingham*.

This day likewiſe Sir *Lewis Dives* was made Collonell of a Troope of Horſe, who lately made an eſcape out of his houſe in *Wotton* in *Bedford-ſhire*, whoſe houſe was beſet by divers trained Bands in the Countrey, for apprehending of him, and bringing him to the Parliament.

This night a Petition came to his Maieſty from the Parliament and the City of London, that his Maieſty would

would be pleased to chuse twelve Lords about him, and they to chuse twelve of their Lords for a Treaty of Peace, what answere the King gave we heare not yet.

Tuesday His Maiesty tooke his Iourney to *Nottingham*, and his Household followes him, there he intendes to set up his Standard upon Monday, and from thence to march forward towards *London*, diuers Troopes of Horse, and abundance of the Gentry of the Cavalliers and others is this day gone after the King.

At *Nottingham* his Maiesty will draw up all his forces together and so March forwards, so that we are like to be partakers of the misery of civill warres within this Kingdome, if the Lord of his Mercy prevent it not, the next weeke I shall give you Information of his Maiesties further proceedings, I Rest.

Yorke September the 2?

Your Loving friend

A. Gifford.

FINIS.

GOOD NEWES
FROM
Lincolne-Shire.

BEING

A true Relation of the apprehention of Sir *William Balaudine*, (Maſter of the Horſe to the *Prince Palſgrave*) Sarjeant Major *Kilaway*, Sarjeant Major *Dolman*, and diverſe other Commanders who were going to aſſiſt the King againſt the Parliament; and are now ordered to be brought up to LONDON.

ALSO

The Abſtract of an Oath of Aſſociation (*or Confederacie*) *of diverſe ill-affected perſons in the County of* Yorke: *with ſome of the neighbouring Counties, for the raiſing an Army of Horſe and foot, under the Command of the Earle of* Cumberland.

Printed for *William Gifford*. Septemb. 5. 1642.

would be pleased to chuse twelve Lords about him, and they to chuse twelve of their Lords for a Treaty of Peace, what answere the King gave we heare not yet.

Tuesday His Maiesty tooke his Journey to *Nottingham*, and his Houshould followes him, there he intendes to set up his Standard upon Monday, and from thence to march forward towards *London*, divers Troopes of Horse, and abundance of the Gentry of the Cavalliers and others is this day gone after the King.

At *Nottingham* his Maiesty will draw up all his forces together and so March forwards, so that we are like to be partakers of the misery of civill warres within this Kingdome, if the Lord of his Mercy prevent it not, the next weeke I shall give you Information of his Maiesties further proceedings, I rest.

Yorke September the 22.

Your Loving friend

A. Gifford.

FINIS.

GO

I

A true R
Ballaudi
grove) S
and div
affi

The Ab
of diver
sum of

Prin

GOOD NEWES
FROM
Lincolne-Shire.

BEING

A true Relation of the apprehention of Sir *William Balaudine*, (Master of the Horse to the *Prince Palsgrave*) Sarjeant Major *Killaway*, Sarjeant Major *Delman*, and diverse other Commanders who were going to assist the King against the Parliament; and are now ordered to be brought up to LONDON.

ALSO

The Abstract of an Oath of Association (*or Confederacie*) *of diverse ill-affected persons in the County of* Yorke: *with some of the neighbouring Counties, for the raising an Army of Horse and foot, under the Command of the Earle of* Cumberland.

Printed for *William Gifford*. Septemb. 5. 1642.

GOOD NEWES

FROM

Lincolne-Shire.

JOYFULL NEWES FROM *LINCOLNE-SHIRE*:

Being a true Relation of the apprehending of Sir *William Ballandine*, (Master of the Horse to the Prince *Palsgrave*.) Serieant Maior *Killaway*, Serieant Maior *Dolman*, and divers other Commanders, who are ordered to be brought up to *London*.

Also the Oath of Association of divers ill-affected persons in Yorkshire *with the neighbouring Countreyes, for the raising of an Army of Horse and Foot under the command of the Earl of* Cumberland.

Vpon Thursday morning last, being the first of September, when the Committee for the defence of the Kingdom sate in the usuall place, in the Court of Wards, information was given to them of a ship, that lately struck in at a Creeke in *Lincolnshire*, where it hath not been known that any ship hath landed heretofore, and there

landed out of the ship eleven men, and many trunks of a great weight, but the ship was launched forth again to the sea, and the Countrey rose and had taken ten of the men, but the eleventh being (as is reported) Gentleman of the Prince *Palatsgraves* Horse was escaped away for the present, but was afterward apprehended: for upon Friday following the second of September, the Parliament received information by certain men that came out of *Lincolnshire*, that Sir *William Ballandine* Master of the Horse to the *Palatsgrave*, together with Serieant Maior *Killaway*, and Serieant Maior *Dolman*, with diverse other Commanders are taken in *Lincolnshire*, and commanded to be brought upon, because it is conceived they were going to the King to assist him against the Parliament. Many out of every Countrey (especially those that are well-affected to the good of the Kingdome) are willing and forward to manifest their courage for maintaining the peace thereof against the disturbers of the same. One M. *Hill* the Under-Sheriffe of *Glocestershire*, having ten more with him, met with Sir *Ralph Dutton* and ten Cavaliers, who were raising of men against the Parliament in that countrey, whereupon the said M. *Hill*, with the rest of his company, fell upon Sir *Ralph Dutton* and his Cava-

liers, who ſo valiantly purſued them, that Sir *Ralph Dutton* was forced to ſwim the river *Severne*, and tooke two of the Cavaliers and brought them up to the Parliament, who had thanks returned them for their fidelity and paines, with further encouragement to ſend up all the malignant Cavaliers, and all thoſe who ſhould endeavour to put in execution the illegall Commiſſion of Array, if they appeare in that Countrey, and that all Countreyes ſhall do the like.

Since Sir *Ralph Dutton* fled out of *Glocester*-ſhire, he hath been very lately in *Hereford*-ſhire, where he thought to have raiſed five men for the Kings ſervice againſt the Parliament: and that he might the better effect his intended purpoſe, he hath imployed ſeverall agents to aſſiſt him in the raiſing of them: but ſtaying there in hopes of men till they could not raiſe money to defray ordinary expences, they were forced to flie from thence without either.

A thouſand ſouldiers being lately ſent from *London* into *Hampſhire*, did pillage diverſe Papiſts houſes by the way, and after they came thither: ſo that the Papiſts in thoſe parts begin to flie, finding their plotting with Col. *Goring* to betray *Portſmouth*, is like to ruine the contrivers of that revolt, ſince all the *Iſle of Wight* ſtands wholly for the King and Parliament.

The

The Parliaments Forces by the assistance of the trained bands in *Hampshire* having besieged Colonell *Goring* in the towne, and seized upon all his fortifications and other out-works, daily plying him with their Ordnance, the towne being divided, and keeping garrison one upon the other, insomuch that Colonell *Goring* finding small hope of security in the towne, and seeing His Maiesties expected aid intercepted, hath thought it most requisite to make the best of a hard bargaine, and having lost all but the last stake, well to husband it, lest in losing that he become a bankerupt.

Wherefore he hath humbly presented his desires to the Commanders of the Parliaments Forces, wherein are contained these particulars.

That although it were in his own power to keep the towne against them, yet so farre he did pitie the distressed estate of the town, that to prevent the effusion of blood he was willing to resigne up the towne, upon this condition, that upon the delivery of the said towne, his life might be secured, and have free recourse to his Maiesty.

But they knowing that this request made by the Colonell was more for his own ends, then any intention of good service to the State, still proceed in making of works, the

Pioners

Pioners being very active in their designes. The souldiers likewise are very forward, and make severall assaults, thinking to draw them out of the towne: but they play least in sight, only playing with their Ordnance; but, the besiegers being intrencht, they do little hurt, onely now and then a bullet lights in the trenches.

The Cavaliers made an attempt to salley out of the towne upon some forces of ours came with provision, but being resisted, they were forced to flie, some of them taking the river, were forced to swim for it, being glad they could so escape away.

Certaine letters were taken which were opened, wherein there was a discovery of the intention of the Cavaliers to give an alarme by night from *Chichester* side, by that meanes to draw our Forces from before *Portsmouth*, thinking by that meanes to give the Colonel and his souldiers opportunity to escape: but their proiect being discovered, the Colonell remaines our fast-friend, without any hope of deliverance. There is now a parley between those of the town and the Committee for the Parliament, and it is thought the towne will yeeld without shedding of blood, if they agree not upon conditions, the souldiers are to fall presently upon the town. This is witnessed by *William Iorden*.

There

There came Letters from *Yorkshire* to the Parliament on Thursday, signifying that the ill-affected party of that county have entred into an Oath of Association with neighbouring Countreyes, and imposing upon the County, contrary to their consents, a charge to maintain an army of Horse and Foot under the command of the Earle of *Cumberland*, with an intent to disarme all well-affected persons in the Countrey that will not consent to their illegall actions, and indeavour the having of a Commission of *Oyer* and *Terminer* in His Maiesties absence, and a Councell of Warre to be continually kept there, to keep the countrey in subiection.

FINIS.

M

OBS

Upon

S

In the

Stat.



intayled
ſince the
put into
loves kno
of poore

to the
that the
entred
neigh-
on the
charge
or un-
-affe-
ll not
ddes-
f Oyer
, and a
kept
n.

20

Mrs. Wardens OBSERVATIONS

Upon Her HUSBANDS Reverend

SPEECH

In the presence of certaine Gentlewomen of RATCLIFFE and WAPPING.

THE right Worshipfull Mr. WARDEN, calling for his flowred Sattin-sleeves with the Canvas-backe, his Wife perceived by that, and the brushing of his Demicaster, it was *Hall*-day. His *Breeches* were Velvet, intayled to the Heyres male of his Family, ever since the *Scottishman* begg'd the Wardrobe. Thus put into Print (his Garters composed into a true-loves knot, and his Shooes shining to the terrour of poore people) away Hee trots, with as much

grace is an *Hartfordſhire*-horſe, leaving his thrice reverend Wife with a penny-pot of *Alligant* and a toaſt in her hand: I ſay, his *Thrice* reverend Wife, as ſhee had beene ſometimes a *Schoole-Miſtreſſe*, now a *Midwife*, and Mrs. *Warden*.

Shee had ſcarce likt her lippes after the firſt glaſſe, but five or ſixe of her Daughters from *Ratcliffe* and *Wapping*, came to offer their Egges and Muskadell unto her. They had lately delivered a *Petition* concerning their opinions in redreſſe of matters in State, and had elected Mr. WARDEN (ſince the fame of his *Speech* had ſpred him) to be their Spokeſman when occaſion ſhould offer.

Now after ſome three or foure Quarts, and a little handy talke the Egges provoked, one of them very demurely riſing drops a *Wapping* curtſie, ſimpers twice or thrice, caſt up her squints, and begins (with a looke like skim'd Milke) as morally as the Song of *Towle, Towle, Towle, gentle Bell for a ſoule, &c.* to bee very Religiouſly angry with the King and a Malignant party of Nobility, Clergie, Judges, Gentry, and Reprobate Cavaliers; nay, and in truth it is feared (ſaith ſhee) that three parts of the Kingdome have their eyes blinded with a kind of Duty and Conſcience, and what is the roote of all this unrighteouſneſſe, but that abhominable Prophane, Superſtitious, Idolatrous, Babiloniſh, and conjuring booke of Common —. Heere her face grew black, and ſhe ſate downe to take breath: whileſt another of the Nimphes, called Gammer *Toad-fiſh* ſtarts up in her place, and cryes: Nay, Mother, there be ſome that bluſh not to talke of a *Perogative*, and I know not what, as if wee of the

Elect

Elect could ſpeake Treaſon; Nay, (prophane wretches) there want not ſome that dare laugh and gibe at Mr. *Warden* himſelfe, and his thrice-endowed *Speech*, at our *Petition* too, though it were penned by as Zealous a Brewers Clarke, as ever pray'd in *Hebrew*. With that the very ancient Gentlewoman (in a kind of anger, like an Ape when it is mocked) throwes a cleane Partlet upon her ſhoulders, and neſtling in her Chaire like a Beare, that is to ſhow trickes, after three or foure mops and mowes, thus beſpoke attention.

Moſt pure and choſen of the Times, my Daughters and Companions in *Predeſtination*, I know you will not doubt that truth, which a moſt Learned man and friend of ours, hath very ignorantly and impudently ſet forth, that *Democricy*, *Ariſtocricy*, *&c.* (he might have added *Hypocriſie*) are as much from God, as *Monarchy*. By which poſition (to ſpeake truth) hee ſhewes his wiſdome in his Ignorance by proving *nothing*. It may hold that a *Stable*, or an houſe of *Office* are places, and as ancient as *Churches*; therefore as Sacred and proper to teach in. And by the ſame beliefe (when He ſhall but pleaſe to ſay it) are we to obey and confide in our own opinions before all *things*. Which inference and your aſcertion throwes me very pregnantly upon my Husbands argument of the *Malitia*.

The *Malitia* (deare Daughters and Siſters of the *Pint*) hath already beene moſt faithfully handled by one great *Obſervator*, and not unlearnedly by my *Husband*, on which I raiſe my firſt obſervation. That, as the Philoſophers have a *Maxime*, *We are borne for our Country*, ſo the *Lawyers* have a Rule, *That every man is next to himſelfe*: By which it will follow (and muſt) If men be bound either to hazard their *Lives*, or *words* for their *Country*, that *Lege talionis*, their *Country* is bound to hazard their *Eſtates*,

 Wives,

Wives, and *Children* to requite and uphold them; for what are their eſtates, wives, and children, if not protected and ſecured theirs? So that to an eaſie judgement it will appeare, the *Militia* is but a mutuall bond and enterchange of mens eſtates and affections, and (as that worthy lover of his King ſaith) a very legall invention to keepe th City loyall to the King, and to make the King confide in the City. Beſide the great and unknowne benefit it bringeth to *Feather-makers*, *Brokers*, and other dutifull Subjects, whereas the *Commiſſion of Array* is another thing, and if any be ſo preſumptuous to think it *legall*, yet by the ſame Author we are informed, there is an *equity* in the *Law* beyond the *letter*, by wch we may diſpence with our *eſtates* and *conſciences* as we pleaſe, believe what we liſt, and take up new *Opinions* and *Armes*, as we ſhall thinke fitting for Church or Common-wealth. Nor ſtand we bound (an happineſſe of theſe preſent times before any other) to confide in any ſuch expoſition of Judges or Lawyers before our own: But as I have often heard my learned and double-combed Husband ſay, Oh what a flouriſhing Common-wealth ſhould we ſee, if it were contrived into *Halls* and *Companies*, and govern'd by *Wardens* and *Maſters*? Indeed this would come very neere that Modell of *Church government* laid down by that moſt hypocriticall and ſeditious *Fox* of the Church, who begot the *Proteſtation proteſted* (pardon me Elect Members of the *Conventicle*) they be *Hieroglyphick* termes to expreſſe his zeale, learning, and boldneſſe by. And now I am come ſo neere the *Church*, I will place my obſervation upon my *Husbands* point as it ſtands, and only peep in at the window, becauſe I know you are all *Gentlewomen* of the function, and ſhewed your abilities in all thoſe places by him mencioned. It is nothing what language their *Liturgie* is in,

for

for they confeſſe the moſt unlearned may know enough to be ſaved by: *Ergo*, Learning is needleſſe, & if needleſſe, why not *prophane*? Nay I gather further thus: If learning were either neceſſary or convenient, the *Scriptures* would injoyne it as it doth other things that are ſo, but the moſt unlearned may be ſaved, nay are ſaved; *Ergo*, Learning is neither neceſſary nor convenient: and ſo from the *major* conſequently to the *minor*; if not *Learning*, neither *Reaſon* nor *Sence*. For as that man of Revelations Mr. *Greene* proves it fully, *Ignorance* and *Noiſe*, are markes ſufficient enough wherby to know our *Election*: and the other with the ſanctified Lungs, Mr. *Hunt*, in his *tale of a Tub*, both maintaineth and maketh good, *Learning* to be a meere trouble and vexation to *Religion*. By which reaſons wee can (if it pleaſe us) as eaſily prove it as lawfull for *women* as *men* to be *Biſhops* (if *Biſhops* were lawfull at all) which wee muſt deny. And therefore I hope it ſhall not need much breath to prove them *Antichriſtian*, where it is ſo orthodoxly beleeved already; not becauſe of their *eſtates* and *honours* (for *riches* and *honour* are not to be deſpiſed, if placed upon the right *Saints*) but becauſe they will not reſigne them to us and our righteous *ſeed*, who ought to inherit the Earth. And here againe, wee have juſt cauſe to vent our *holy* malice againſt the *Lawes* for putting a *prophane* bridle on us; but thankes be given, the bowels of our *hope* is ſomewhat inlarged.

The *Anabaptiſts* moſt excellently deny a great part, if not almoſt all the *Scriptures* that make againſt them any way, and do not we as religiouſly leave out divers *Epiſtles* making againſt us, or call them *Apocryphal*? By which *Spirit*, I hope it is no hard thing to prove a *Barne*, or *Stable*, or any *hole*, places moſt proper to our *doctrine* & *converſation*; for it is *Religion* makes a *church*, not the *Church* Religion; therefore any place may be made a *Church*.

 Beſides,

Beſides you know we congregate together in the Spirit, to feele as well as heare; and I pray, in what Church of our oppoſites have you that free conveniency? Then for the univerſality of it, what Church can be more univerſall for *Simpliciſme*, *Dotagiſme*, and *Hypocriſiſme*?

As for the Babyloniſh Rags and Antichriſtian Wardrop, let us leave them to the Kirke of *Scotland* and *Amſterdam*; their Surplices to make ſarkes, and their Copes to make cuſhions: Onely our obſervation voluntarily here thruſts it ſelfe in, in which I muſt heartily admire our brothers of Scotland, that at their firſt comming hither, they could forget (for what it had beene for them to remember a greater matter?) and over-looke all this needleſſe trumpery in the Church, when they begged the leades of it: Which if I could but beleeve they aſſay'd, I ſhould thinke their modeſty not the leſſe meritorious, though they hardly miſt.

Now concerning the pearle Hatband my moſt ever-Round-headed Husband yawnes at in his Speech, you ſhall ſee it, but truly I confeſſe I never wore it with that pride and delight ſince he compared it to Popiſh beades, a word ſo unnaturall to me, that verily I muſt drinke the other cup to reconcile my ſtomacke; but let me tell you ingeniouſly, it is more for the Popes ſake and the King of *Spaines*, then the Religion meerely it ſelfe; for in ſooth there be many principles in that Religion which we doe not deny for wholſome and Orthodox, onely we ſcorne to owne them from the Jeſuites, our owne inventions being the onely and infallible rule of all our *Faith*, *Hope*, and *Charity*: As firſt, that Church holdeth *Ignorance* the Mother of *Devotion*, an Article of our Faith. Then they have their *Revelations*, *Viſions*, *Diſſentions*,

ſo

so have we. They have private *Shrifts*, so we. They call it a *Venniall sinne* with a sister, and in case of necessity can forgive a Neighbours wife, so we. They allow *Deposing* and *regulating of Princes* by tumults and other wayes, so doe wee. They endeavour to domineere over *Church* and *State*, so would wee. They hatch *Factions*, and say it is good fishing in troubled streames, so do we. And lastly, they *deny* all this in plaine words, but *grant* it in effects, and so doe wee.

And although we cannot endure a Surplice, or Crosse, the Popes Bulls, nor his fiercer beasts the Jesuites, yet wee hold it lawfull by the same vertue of equivocations, and mentall reservations, to cheat, sweare, and lye with any that is not one of us, nay even among our selves, if there be an holy cause. And to say which is the best subject, or most honest, the Iesuites or we, would be a very hard question, if wee were suffered to make our owne lawes: Yet by my Husbands leave, though he speake in the abundance of his good will to the advancement of the holy Brethren, me thinks it would be a more heavenly sight to see Mr. *Howe*, or the grave *Observator* himself in his *Barre-gowne*, mounted upon the steps at the Banqueting house in *White-hall*, expounding Chapters to the *Courtiers* and *Cavaliers*, and to have all the Privie Councell chosen out of the Elect, the Pentioners Lay doctors, and the Guard devout Elders; then for Lord *Chamberlaine*, Groome of the stoole, and Bed-chamber (places indeed most consonant to women) some of the Holy Sisters, who received their education against the world, the flesh, and the Devill in the *Zion* of *New-England*, that both the King and State might the more securely confide in their Continence and purity. Let us all fling up the whites of our eyes in an holy hope, that the strong

breathing

breathing of the ſpirit may ſtir up ſome worthy inſtruments to ſay *Amen* to the worke.

But to draw to a concluſion, becauſe I perceive by the fervent twinkling of your eies, and ardent licking of your lips, you would be at your devotions, I ſhall but wag my petticote at the firſt of his two laſt reaſons concerning *Ireland*. And I obſerve that the ſpirit doth never leave us deſtitute of ſanctified ſhifts to over-reach our adverſaries the Proteſtants; for if we be conſtrained to break in knavery or beggery, yet we ſtill have ſome refuge or land of *Promiſe* to flye to. Yet ſincerely for living in *Ireland* (though I confeſſe the advantage great wee have wrought of it and the preſent times) I know not what to ſay, becauſe no venemous beaſt will live there; nor need we care, ſince *New-England* (as I verily beleeve) was found out to that purpoſe: For the deſigne there I will ſpeake little now, becauſe (as the caſe ſtandeth) for my part, I had rather all the Souldiers were in *Hull* then in *Ireland*; for if the King once take that, by the helpe of his loving and dutifull Subjects (as he calleth them) it will put the Brethren to a great many of hard texts and tedious prayers, if it doe not breake the heart of our Conventicle: And what jealouſie and feare can be like that? I appeale to any Reverend Round-head that is not a Cuckold (if there be ſuch an one,) therefore it is high time to beſtirre us, (and ſo pleaſe you Miſtris *Spritſayle* but lend me the Chamber-pot) we will have the other quart, and I will conclude, as the ſame Gentleman began, applying all in theſe words, that as our caſe is not like *Scotlands*, ſo *Scotlands* never was, nor (I thinke) can be ever like ours.

Dixi, J. B.

PP. 4 S

P A

And

pla

Sept. 6

From T

ON Su
Lord
upon
the Colonell
tleman; afte
willingneſſe
firſt entruſte
that they mi
he had ſent
jeſty ſhould
that if the K
Parliament
would not
turned, no
tunitie to
that very n
priſed the
ſleige, thre
Horſes, and
comming
he wanteth
leeſe from

breathing of the ſpirit may ſtir up ſome worthy inſtruments to ſay *Amen* to the worke.

But to draw to a concluſion, becauſe I perceive by the fervent twinkling of your eies, and ardent licking of your lips, you would be at your devotions, I ſhall but wag my petticote at the firſt of his two laſt reaſons concerning *Ireland*. And I obſerve that the ſpirit doth never leave us deſtitute of ſanctified ſhifts to over-reach our adverſaries the Proteſtants; for if we be conſtrained to break in knavery or beggery, yet we ſtill have ſome refuge or land of *Promiſe* to flye to. Yet ſincerely for living in *Ireland* (though I confeſſe the advantage great wee have wrought of it and the preſent times) I know not what to ſay, becauſe no venemous beaſt will live there; nor need we care, ſince *New-England* (as I verily beleeve) was found out to that purpoſe: For the deſigne there I will ſpeake little now, becauſe (as the caſe ſtandeth) for my part, I had rather all the Souldiers were in *Hull* then in *Ireland*; for if the King once take that, by the helpe of his loving and dutifull Subjects (as he calleth them) it will put the Brethren to a great many of hard texts and tedious prayers, if it doe not breake the heart of our Conventicle: And what jealouſie and feare can be like that? I appeale to any Reverend Round-head that is not a Cuckold (if there be ſuch an one,) therefore it is high time to beſtirre us, (and ſo pleaſe you Miſtris *Spritſayle* but lend me the Chamber-pot) we will have the other quart, and I will conclude, as the ſame Gentleman began, applying all in theſe words, that as our caſe is not like *Scotlands*, ſo *Scotlands* never was, nor (I thinke) can be ever like ours.

Dixi, J. B.

PP. 4

P A

And

pla

Sept. 6

From T

ON Su
Lord
upon
the Colonell
tleman; afte
willingneſſe
firſt entruſte
that they ma
he had ſent
jeſty ſhould
that if the K
Parliament
would not
turned, no
tunitie to
that very n
priſed the
ſlaine, thre
Horſes, and
comming a
he wanteth
leeſe from

hy inſtru
ive by the
g of your
t wag my
ncerning
ver leave
ur adver-
to break
efuge or
living in
wee have
what to
nor need
ve) was
re I will
for my
then in
helpe of
hem) it
exts and
of our
be like
at is not
t is high
ritſayle
e other
man be-
e is not
ke) can

Numb. 4.

SPECIALL PASSAGES

And certain Informations from severall places, Collected for the use of all that desire to bee truely Informed.

From *Tuesday*, the 30. of *Aug.* to *Tuesday*, the 6. of *Septemb.* 1642.

Portsmouth, Septemb. 1.

ON Sunday last the Colonell beat the Drum for a Parley, sent out the Lord *Wentworth* and Master *Lukener* the Lawyer as Hostages, thereupon Sir *William Lewis* and Sir *William Waller* went into the Towne, the Colonell entertayned them very nobly, and carryed himselfe like a Gentleman; after long discourse he inclined to this conclusion, to expresse a willingnesse to hold the Towne according to that tend the Parliament had first entrusted him with it, if he could any wayes secure the Parliament, so that they might repose confidence in him, but yet not to yeeld to this, till he had sent to the King to relieve him by a peremptory day, which if his Majesty should faile of, that then he would deliver an answer, but being urged that if the King fayled him, whether he would accept of such Forces as the Parliament should send, and render up the Towne to them, he replyed hee would not promise that, upon which the parley brake off, the Hostages returned, no cessation of Armes admitted of, but each side left to take opportunitie to infest one another with any kind of hostill action. And that very night the Colonell sent out a partie of Horse, thinking to have surprised the Sentinells and first Guard, but his principall Commander was slaine, three hurt, and two more taken prisoners, and three of his bravest Horses, and all the rest pursued to the entrance of the gates: he said at their comming away he was resolved to hold the Towne as long as hee could; he wanteth Salt and Corne, he hath 300. Horse and Foote, hee expects releese from forraigne parts.

Northampton, Aug. 29.

TWo hundred Dragoneers of the Inhabitants of this County went out to meete with 300. Cavaleers about *Dainty*, they skirmiſht, and tooke 20. Cavaleers Priſoners, and preſently after them met with another company, and there tooke Sir *William Ba[illegible]r*, Sir *Anthony St. Leger*, and other Kentiſh Cavaleers priſoners that came by *Oxford* way to goe to the Standard at *Nottingham*, then our men purſued the firſt companies they encountred withall that were gone to *Brackley*, and there they tooke 26. of them, the reſt of them being newly fled towards *Oxford*, the Countie riſe to helpe their owne Dragoneers to purſue them to *Oxford*, but if their Horſes had not been over hurried with the former ſervice and ſo wearied that they could not hold out to *Oxford*, they might have taken 160. Troopers more which got into that Citie. Thoſe Dragoneers that thus valiantly adventured themſelves, are ſuters to the Lord Generall that they may have the Horſes and Armes they tooke to their owne uſe: which we hope will be granted for their encouragement, and for the encouragement of others that ſhall adventure hereafter.

Newport in the Iſle of Wight 27. Aug.

CAptaine *Swanley* came aſhore the other day with 200. men, we aſſiſted him with as many, and went to Colonell *Bret* our new made Governor, ſummoning him to deliver up the Caſtle for the uſe of the King and Parliament, and deſired a parley, which was granted him, and at laſt concluded to render up the Caſtle upon theſe termes, that the Counteſſe of *Portland* ſhould have a few roomes for her uſe, that Colonell *Bret*, Maſter *Nicholas Weſton* with others that were in the Caſtle ſhould have quarter and free liberty to paſſe into any part of the Iſland without interruption, to theſe or the like conditions Captaine *Swanley* agreed unto, and had the Caſtle delivered up to him, into which he brought a convenient number of Souldiers, and placed *Browne Buſhell* Governor of the Caſtle till further order of Parliament; ſo now our whole Iſland is in peace, and wee hope *Portſmouth* will not long hold out, for the Ships that ride here have landed ſome Ordnance in *Portſea* Iland ready to be mounted upon the Battery, which doth already ſo terrifie the Colonell that he hath left his upper workes, and betaken himſelfe to his Tent, fearing the other will be beaten downe.

Boſton, 29. Aug.

THis day there came an honeſt man to this Towne in all haſt to tell us that the Country did riſe about *Skegins* on our *Lincolnſhire* coaſt, and had apprehended Colonell Sir *William Ballingden*, Sergeant Major *Killegrew*, Captaine *Dolman* and eight Cavaleers more that were newly landed on that coaſt from *Holland*, and ſeiſed upon 12. Trunkes and Hampers heavily laden, and had put them all into a ſmall veſſell to ſend them to *Boſton*

to

to secure their persons and goods that they might be sent to the Parliament, but *Boston* men having notice hereof prudently manned out a good vessell with Volunteers and victualls, tooke the prisoners into her, and have sent them by Sea to *London*, by land they could not bring them for the *Nottingham* Cavalleers, but by the way let me tell you one canonicall Person, and one *Ellesons* servant to the Earle of *Lindsey* railed at us for being so officious, threatning us with revenge, whereupon we unhorsed them both, bound them in a Cart and sent them on Bord the Vessell to be carried to *London* with the rest: we expect the Cavaleers here to annoy us, we have 100. fighting men well provided who will give a good account of this Towne for the use of the King and Parliament. *Hertford, Aug.* 30.

THe Parliament Troopes have put divers of our Malignants and Commissioners of Array here in great feare by reason of the disarming of the Lord *Capells* Houshold, 160. brave Armes they have taken, the Lady *Capell* used them with much respect, much lamenting the unfortunateneſse of her husband, informing the company he had sent unto her both for mony, plate and Armes, but she had answered that unleſse he came himselfe in person to the Parliament he should have none.

Rotterdam, Aug. 25.

MAster *Henry Jermin* is very free in offers both to Commanders and common Souldiers to come for *England*, 2000. he proposes, 4000. is intended, the pretence is to conduct ------ over for *England*, and that she intends to land at *Newcastle* or *Portsmouth*: the same *Oneale* that brake out of the Tower of England after he was accused of high Treason by the Parliament there, went hence with Prince *Robert*, and with Letters from the Queene to the King, who wee heare is safely landed with Prince *Robert* at *Newcastle*. *London*, 31. *Aug.*

THere came this day guarded with one Troope of horse from *Southampton* three Wagons laden with Silver which came in a Ship from the West Indies, being about 80000 l. to the great service of the Kingdome in this time of necessitie.

Exeter, 26. *Aug.*

THe *Militia* is put in execution among us, and the whole Countie came in cheerefully unto it, notwithstanding the opposition of the Earle of *Bath*, Sir *Hugh Pollard* and his Cavalleers who indeavoured an obstruction thereof by setting on foot the Commission of Array; we are now in good posture to doe execution on the Parliament Delinquents to apprehend and send them to the Parliament, had we but Warrants, for our Country is impatient to see them, and longs to send you them up.

Dorchester, 25. *Aug.*

THere was this weeke a great meeting at *Sherborne*, where the Lord Marquesse of *Hertford* caused a Declaration to be read to the people, subscribed with his name, the Lord *Seimors*, Lord *Paulets*, Sir *John Stowell*, Sir *John Paulet*, Captaine *John Digby*, Sir *Francis Dedington*, Sir *Ralph Hopton*, three Knights of the *Barkleyes*, Master *Edward Kirton*, and others which did cast as foule an aspertion upon the Parliament, as any of the Declarations that came from *Yorke* have done; It would make the people beleeve that these persons above named have put themselves into this posture of warre, to maintaine the Lawes of the Land, Religion, and to oppose Brownists: That the Parliament intends to overthrow the Law, change Religion, and disturbe the peace of the Kingdome.

London, *Aug.* 30.

SIr *John Sidley* and divers of the Gentry of *Kent* came this day in person to the House of *Commons* and presented a Petition in their owne name, and in the names of many thousands of the Gentry and *Commons* of *Kent* whose names were thereto subscribed, desiring it might bee accepted, disclayming any consent to that Petition sent to his Majestie at *Yorke* in the name of the *Countie*, being subscribed by a few Malignant persons and divers of the loose and dissolute sort, and desired that the Ordnance for the *Militia* might be speedily put in execution, and that exemplary Justice might be done on those persons who were the principall actors in the late petition to his Majestie, and presented their names to the house by the consent of the *County*.

Boston, *Septem.* 1.

MAster Maior received a Letter from the King on *Tuesday* last, requiring him to release those Gentlemen that came out of *Holland*, and those goods they brought with them belonging to *Prince Robert* which were stayed: The Maior returned an answer in writing to his Majestie that the men and goods were shipped in a vessell well manned and victualled, and sent up to the *Parliament*, that his Majestie need not doubt of the affections of that Towne to serve him and his *Parliament*, and beseecheth his Majesty to pardon their zeale in doing those things which they conceived conduced to the peace of the Kingdome and his Majesties safety, and particularly for their preparations to defend that towne against all opposition in this dangerous and distracted times: Before this Letter was writ intelligence came that the Cavaleers were comming with 300. Horse to burne and pillage the Towne for the staying of these Cavalleers which came from *Holland*: whereupon we sent to *Lin* who furnished us with 5. peeces of Ordnance guarded with 1000. Volunteers of this *Country*, well armed, and within six houres after 1000. more of the neighbouring Townes came to

assist

assist us; we mounted our Ordnance, planting them in the passages into the Towne, and were all put in a readinesse for an encounter, wee sent out our Scouts, but could not heare of the Cavaleers approaching, I am confident our *Boston* men and the Volunteers that came to helpe us would not have proved short of the valour of the *Brumingam* and *Coventry* men, that so couragiously beate and repelled the Cavaleers: All the Country about us are so forward to helps us, that we are glad to send to them to stay at home, and am confident that in six houres warning we may have 4000. men to ayde us, but if a Cavaleers come for helps, unlesse it be from one of *Balaams* Priests, Papists or Delinquents he will finde no shelter.

Westminster, September 1.

THe House of Commons taking into their consideration the government of the Church by Archbishops, Bishops, Deanes, Arch-Deacons and Prebands, the Abetters and fomenters of this unnaturall warre upon the Subiect, the resolution of some of them being declared not to come to Parliament unlesse an Army did fetch them; others of them preaching for and countenancing the Declarations and Proclamations whereby the Parliament are declared Traytors; A third sort of them contributing not onely as heads of Universities and Colledges to this Warre, but as Prebends or private men where their Prebandships or livings lie, and likewise have robbed the Universities of the Plate which by Law was not in their disposure. And considering further that all of them as Bishops have beene great hinderers of the sincere preaching of the Gospell, and therein of the growth of Religion; and though some of them were held good before they were Bishops, yet after they have arrived to that height proved ambitious and covetous, delighting to starve soules not save soules; in so much that it came to a proverbe, once a Bishop and never good after. And after some debate of these Bishops whether it were fit the Church of *England* should be governed by such kind of creatures any longer, it was resolved and concluded by the whole House (not one man dissenting) that they shall bee eradicated, and that an assembly of Divines be speedily called for the setling of the Church government in such a way as may be most for Gods glory, the peace of the Church, and good and welfare of the soules of the people.

London, September 1.

THis day the little *Wren* was brought as a Prisoner to Towne, guarded with 300. Horsemen in Armes, and at his first alighting was saluted with the Vote of the House of Commons, just then past. There came with him to Towne three prisoners more, Doctor *Beale*, Doctor *Martin*, and Doctor *Sterne*, heads of Colledges in *Cambridge* that had lent away their Colledges Plate to maintaine the Warre against the Parliament: And a little before

came the Earle of *Carlile*, and Master *John Russell*, brother to the Earle of *Bedford* who were likewise taken Prisoners at the same time, but desiring the Troopers that brought them that they might not come into *London* in the company of Bishop *Wren*, a man so generally hated that they feared to have some injuries done them for the Bishops sake.

London Septemb. 1.

About 11. a clock at night there was in and about London a confident report that the King was come to Town, had taken down his Standard, disserted his Cavaliers, and had publikely acknowledged that he did now see their Councels destructive to the Kingdomes, and had therefore left them to be proceeded against as Delinquents, and resolved to adhere to his Parliament: this was so confidently received for a truth, that Bonefires were made, and Bels did ring for joy thereof, but when the people understood they were misinformed, they then applyed the expression of their joy to the downfall of Bishops, and Bishop *Wrens* arrivall in the Tower.

Northampton, Septemb. 1.

There was one passage this week in Warwickshire, I cannot but give you notice of it: Prince *Robert* with 300. Foot, and 600. Horse, beset Mr. *Purefoyes* house (who defends Warwick Castle against the Cavaliers) and demanded entrance, his Son in Law which kept the house, refused it, and said it was his Castle, yet if any Gentleman desired singly to come in, he would give them entertainment, which was slighted, and the word past to give fire, which the Welch being his foot performed, and were presently answered with Musquet shot from the house, killing two of them dead, which made the rest to run, but a Colonell, a very proper man, calling them together, brought them on again, but with ill successe, for from the house they levelled so right, that they shot the Colonel, and Lieutenant Colonel dead in the place, and made the other to keep without shot, Then Prince *Robert* commands a Serjeant Major to Gallop up the Horse to the Gates of the house, to alight, and storm the house, upon their advance they within made good marke, shot the Serjeant Major, and three more dead, wounding divers others, the rest glad to retreate, then they fired and burnt the out-houses to the ground. At last prince *Robert* beat for parley, those of the house advised upon it, being but 9. men, a Gentlewoman of 80. yeares age, and 2. maids, the old Gentlewoman advised them not to yeeld, but to fight it out to the last, and shee would make bullets for them, as fast as they could use them (most of their bullets being spent) and during the parley she made bullets accordingly, and caused the 12. men that staid within to appeare with Hats, sometimes with white Caps, other times with Hats and feathers in severall places of the house conspicuous to their adversaries, which made their number to be apprehended farre

greater

greater then it was: At last told Master *Abbot*, Mr. *Purefoyes* Son in Law, that he was a stout man, & had defended his house bravely, but that it might not be said that *Prince Robert* was compelled to retreate, not gaining of his ends, perswaded that he would yeeld himselfe, and the rest with him as his prisoners, and upon his honor he would see them safely conducted towards *Coventry*, and that a Lock should be hanged upon the doore, and no damage done to the house, which conditions for many respects Mr. *Abbot* accepted of, and prince *Robert* accordingly performed his word. We have about 50. horsemen prisoners in this Town: The Kings horse flies up and downe, to day at *Leicester* the next at *Loughborough*, and so back to *Nottingham*. The Standard was this week blown down at *Nottingham* by winde, and a flag set up. We expect the Forces to come from *Coventry* to this Town within a day or two.

Canterbury, Septemb. 2.

The soldiers here have been a little unfriendly with the Altars, Crucifixes, Tapers, singing Idæa's, and pictures in the Cathedrall, The Malignants of this County are very well conditioned for the present, but I beleeve as soone as the Military perambulation is over, they will appeare in their likeneſſe a-gain, if other supplies come not. When the soldiers came to search Sir *William Butlers* house for Armes (a great delinquent to the Parliament and fo-menter of the distractions of this Countie) his Butler carried some of the Commanders (that spake in a friendly and civill manner unto him to shew them where his Masters Armes were) into the house of office, they repro-ving him for it, he answered it was a place good enough for Roundheads to search in, whereupon they tooke him by the shoulder and said they would seeke no further since they had put that scorne upon them, but would make himselfe confesse where the Armes lay, to effect which they heated a Tobacco pipe and warmed his hand therewith till he confessed where the Armes were, Conolell *Sandys* with the 500. Dragoneeres are suddenly to returne hence to London, we heare you intend to use them to tame the Cavalleers and Schol-lers in Oxford that are in rebellion against the King and Parliament.

Nottingham, Septem. 2.

The Kings Foot by new commers increase a little, but the old decreaseth as fast, not yet in a body 1400. Foot, wee expect the Carriage Horses and Wagons from *Chester* which the Parliament sent to helpe *Ireland*, the King sent his speciall warrant for them, the Parliaments Forces about *Northamp-ton* much terrifies the Kings Souldiers, here the Lord *Strangs* friends crack much here that he will bring 5000. Horse and Foot with him; here are some come out of *Ireland* (it is said) with a Petition from the Rebels, they are much respected and very conversant with the Lord *Dillon* and Colonell

Tuffe

Essex powder and Ammunition is come hither from Newcastle, and we expect a Regiment of Dragoneers from thence, so we are promised; I wish our good King well goe, and these ill instruments about him left to justice, and their estates to make satisfaction to the Common wealth. The Earle of *Dronot* is to be made Marquesse, and are to be presented with the Garter, the Queene is said shall shortly remove out of Holland, whether to this Kingdome or another is not knowne.

Westminster, Septemb. 5.

This day the Lord *Falkland* delivered a Message from his Majestie to the House of Commons (standing at the Barre at the delivery thereof) which Message was read in a Conference with the Lords in the painted Chamber, importing that his Majestie was willing to lay aside all memory of former Externes, that he never declared his Parliament Traytors, nor set up his Standard against them, but protesting against it before God and the world, and offers the Parliament in effect to pardon all that have assisted them, if they will pardon all that have assisted his Majestie, and to recall his Proclamations, and take downe his Standard, and concludes, concerning them to consider of the bleeding condition of Ireland.

The Answer to this Message was read at the same Conference (1.) that his Majestie had declared the Parliament Traytors by declaring that the Earle of *Essex*, who (as it was said in the Proclamation) was appointed the Generall by Ordinance of both Houses a Traytor, and all that did countenance or adhere unto him to be Traytors, his Majestie taking notice thereby that he did nothing but by authoritie of both Houses (2.) that for his Majestie to put the two Houses of Parliament the representative body of the whole Kingdome, and his Majesties great Counsell, into the Ballance with Cavaliers, Traytors, and Delinquents about his Majestie, they cannot but take it as a scorne put upon them and the whole Kingdome, and therefore are resolved not to declare any thing for the indempnitie of those persons who have beene most apparantly active to the destruction of the Kingdome and Parliament, and are also resolved not to lay downe Armes till those men be delivered over to Justice, and their estates be made liable to make satisfaction for the vast expenses these persons have occasioned the Kingdome to be at. (3) concerning his Majesties putting the Parliament in minde of bleeding Ireland. They answer, they cannot but with sorrow of heart remember sundry things done by his Majesties Officers (they hope without his Majesties privity) conducing much to the distervice of Ireland, as the calling away of Captaine *Heath*, and Captaine *Spalding*, with their ships from guarding and securing *Kingsale* and other peices from the Rebels, the seising upon Waggons and Cloathes going to *Chester* to be transported to cloath the naked Souldiers in Ireland, the sending to bring away from *Wales* to all the horses of the traine of Artillery to be passed over for the assistance of the Souldiers in Ireland, and commanding them to be brought to *Nottingham* to be imployed by the Cavaliers, which make the Rebells (seeing how well things succeede for their ends in England) to come even to the walls of *Dublin*, and burne houses and come fields.

London, September 5.

There is one ship this day come up to the Tower from *Hull* with 1000. Tents and ammunition; another ship from *Holland* with 4000. Armes, beside match: his Excellencie intends to march on Wednesday next, and the Artillery goes away to morrow: Newes is also brought that the Lord *Monnagu* is taken prisoner at his house at *Northampton* shire by the Dragoneers of *Northampton*, and all his Armes seised upon, notwithstanding he had 100 men to defend his house.

London *Printed for H. Blunden.* 1642.

SON

DO

I

A Tru

Marq

sh

Sc

Print

22

An Abstract OF SOME LETTERS SENT FROM DORCHESTER, To some friends in LONDON, Dated the 3. of *Septem.* 1642.

CONTAINING

A True Relation of the late proceedings of Marquesse *Hartford* and the Cavaliers, at *Sherborn* Castle, with the opposition of that and other adjacent Counties to those Proceedings.

LONDON:
Printed for *Henry Overton*, and are to be sold at his Shop in Popes-head Ally, 1642.

AN ABSTRACT
Of ſome Letters ſent from *Dorcheſter* to ſome friends in *London*: dated the third of *September*, 1642.

THe laſt weeke I wrote you of the progreſſe that Marqueſſe *Hartford* and the Cavaliers had made, in the carrying on of their deſigne in theſe parts, and how they have intrencht themſelves in *Sherborne* Caſtle; and likewiſe of the daily increaſe of their Company, both Horſe and Foote; they continue ſtill in the uſe of all meanes whereby to make themſelves ſecure, and the place ſtrong where they are; and the truth is, that its much to be feared, that this County is intended for the Seat of Warre, it being a Champion place, fit for the purpoſe, and the rottenneſſe of the Gentry in theſe parts (we doubt) will be a ſtrong inducement to draw all the Cavaliers with their Forces hither: Many places have been attempted for this purpoſe, but it ſeemes the deſigne would not take in other Counties, doubtleſſe every Buſh muſt be beaten before they will give up the Game.

The Marqueſſe having received a Commiſſion this laſt weeke to put in execution the *Array*, he ſent Letters to the Towne and County of *Poole*, to ſhew them that he had authority to preſerve that Town in peace

and ſafety, and thereupon required them to ſtand upon their Guard, and to oppoſe all others that ſhould come by any authority whatſoever, to Array and Muſter them; and in caſe they were unable of themſelves, he would ſend them a hundred men: Theſe Letters being received, two of the chiefe men in the Towne brought them to *Dorcheſter*, and preſented them to Sir *Walter Earle*, and the reſt of the Lieutenants, who immediatly furniſh'd theſe men with fifty pounds, and ordered them to get ſuch men into the Towne as they might repoſe truſt in, and by their helpe to make the place ſtrong; and withall to apprehend one Mr. *Amill* (ſometimes Miniſter of that Town) who brought theſe Letters to them, and to ſend him up to the Parliament: Alſo the Marqueſſe ſent Mr. *Lawrence* the High-Sheriffes Sonne of this County unto Warcham (which is a conſiderable Port Towne, and will eaſily be made ſtrong) with a commiſſion to preſſe a hundred men, & to billet them in the ſame place, and this Mr. Lawrence to be the captaine over them: whereupon the Townesmen laid hold of him, and put him into cuſtody whilſt they ſent hither to the Deputy Lieutenants: but before the Meſſengers returned hee had made an eſcape; however monies were ſuddenly diſpatche hence, that Souldiers might be entertained into pay for the ſafety of the Towne; ſo that now both Poole and Warcham are well fortified, and provided, the Souldiers come in chearfully, under the command of our Captaines. Captaine *Gould* hath twenty men of his Bond that cam riding to his houſe laſt week, and told him, that they had each of them a hundred pounds peece that they would ſpend in the cauſe. All our beſt Juſtices of the Peace, are put out of their pla-

ces,

ces, as Mr. *Hollis*, Sir *Thomas Trenchard*, Sir *Walter Earle* and his Sonne, and Mr. *Savage*, and Mr. *John Browne*, *&c.* which were all right and good, and what they are which succeeded them, you may judge. Our Grand-jury are likewise put out, and others put in, which are men desperatly inraged against the Parliament. The Marquesse sent lately for all our Justices, (such as they are) to come to *Sherborne*, where hee shew'd them his Commission, and feasted them (as we are informed) they are men of malignant spirits, and cannot indure this word *Reformation*: Well, from thence they came to *Dorchester* to treate with the Deputy Lieutenants, concerning the Marquesse his quiet departure from *Sherborne*, which he is contented to do if they would undertake to secure his passage; Answer was made by Sir *Walter Earle* and the rest, that it was more then they could grant, but in case he would put himselfe into their custody, hee should be safely conveyed to the Parliament, and there be brought to an Honourable Tryall.

The next monday the Lord *Bedfords* forces and ours meete at *Sherborne*, the Lord *Bedford* brings 2000. with him, and eight or ten pieces of Ordnance: there is 1000. men will be with us this night out of *Devonshire*, and we have here two thousand to joyne with them, and foure good pieces of ordnance. The Marquesse hath not with him above 500 horse, most of them base ones, as base as their masters, and betwixt three or foure hundred foote, many of them being lowsie fellowes, that instead of fighting, will finde enough to scratch, some among them (which are got in by compulsion) are of good ranke: The towne of *Dorchester* continues constant in their resolutions for King and

Parliament, and to defend themselves and Magazine, if assaulted, and to that end continue their watching and fortifying dayly, you know willing minds & stout hearts passe through all difficulties and expence, for they all contribute in paines and purse, according to their abilities, excepting one Mr. *I. G.* a man that you well know.

The Cavaliers that are with the Marqueſe commit many outrages dayly in theſe parts, the laſt wedenſday as we are credibly informed, two of them met a maid and raviſht her, & then tyed her to a tree ſtark naked, and ſtopt her mouth, but an honeſt man comming preſently by, and ſeeing her, untyed her, and tooke the cloth out of her mouth, & then ſhe told him that they were two Horſemen that uſed her ſo cruelly, who told her they would go to ſuch a place hard by to drinke, who indeed did ſo and were there taken and apprehended and ſent to *Illcheſter* Goale.

Three or 4 of them were coming through a little village nere *Sherbone*, called *Marſton*, and having bin at an Alehouſe by, and there heard of an honeſt man living in that pariſh, inquired for his houſe, and when they found it, askt for him, but the dore they found faſt ſhut, whereupon theſe rogues called out often to him by the ſimple name of Round-head, and he comming not forth to them, they ſhot three or foure times through his doore and ſo departed; they alſo rob many men and women, that Countrey people dare ſcarce ſtir forth neare *Sherbone*.

Laſt thurſday one of the Cavaliers kild a poor harmleſſe man in the Market at *Sherbone* (being about his buſineſſe) and without any the leaſt occaſion ran to him and ſtruck him firſt with his ſtick, and then with his

his owne ſword into the skull. I hope we ſhall not be long troubled with them, had our Country bin as others are, and our Gentlemen not ſo bad, wee had bin rid of them ere this, our ſcares lye chiefly now at *weymouth*, (a conſiderable port Towne) which hath it it nigh upon twenty demy Calverins & above 40. Sakers and Minyon, the Townesmen are ſo malignant, that they will not admit of any ſtrength to be ſent in out of the Countrey: we offered them 150. men of a traine bond, neare them, being men they well know, and would have paid them 7. s. a weeke each man, but this offer was refuſed: you muſt pray for a good ſucceſſe to this Weekes worke, for it will be of much conſequence.

September 3. 1642.

SInce my laſt, you may pleaſe to underſtand that the Marqueſſe with his company remaines here ſtill at *Sherborne*, and to outward appearance, intend to try their ſtrength in this place, the truth is, they are neceſſitated thereunto by reaſon of the ſtrictnes of theſe forces in theſe parts, that have ſurrounded him. They have not above one thouſand of horſe and foot at this day. This day the Marqueſſe ſummoned all *Blackmore* to appeare before him upon paine of death, but there was but ten that manifeſted their obedience to thoſe ſummons. The new high Sheriffe of *Somerſet* could not get above twelve men to aſſiſt the Marqueſſe, notwithſtanding his zealous endeavours for this weeke together. The Marqueſſe his men begin to come from him already, ſome of his company have bin lately taken by our partie. Yeſterday about eleven of the clock, the Lord of *Bedford* marched from *Yeavell* to *Sherborn* with

twenty

twenty eight enfignes, moſt companies having above two hundred men in them, he hath left a double number behinde him, which will be ready upon all occaſions, but I hope the deſigne will not require it, hee brought now 8. pieces of Ordnance along with him, About two of the clock yeſterday the *Dorcheſter* men, with thoſe that came out of *Deven*, being 19. Companies, marched towards *Sherborne* with two Troops of horſe, and 4 great pieces of Ordnance, containing about 32. a peace. I am now riding to the Campe, and wil write you further by the next. The Lord of *Bedford* hath 700 good horſe there already, ſo that I hope theſe Achans will not eſcape Him.

FINIS.

E
C
P

Laid

By *John*
the C

Rejo

Printed
S

owe
ffi-
ffe
ſo,
ſe

ENGLANDS CONDITION PARRALELLD WITH IACOBS

For { *Troubles.* / *Salvations.* / *Hopes.* }

Laid open in two Sermons, lately preached at *Marlborough* in *WILTS.*

By *Iohn Sedgwick*, Batchelour in Divinity and Pastor of the Church at *Alphage* neere Cripplegate, *London.*

MICAH 7. 8.

Rejoyce not against mee O mine enemy, when I fall, I shall arise when I sit in darkenesse, the Lord shall bee a light unto mee.

LONDON,
Printed by *R. B.* for *Samuell Gellibrand*, at the Brazen Serpent in *Pauls* Church-Yard. 1642.

ENGLAND'S CONDITION AND PARALLELD WITH JACOB'S

For { Troubles. Deliverance. Unity.

Laid open in two Sermons, lately preached at Marlborough in WILTS.

By John Selwick, Batchelour in Divinity and Pastor of the Church at Aldridge near Cripplegate, London.

Matth. 7. 8.

Whosoever asketh may receive, and he that seeketh may find, and to him that knocketh, the Lord shall open.

LONDON,
Printed by T. B. for Samuel Gellibrand, at the Brazen Serpent in Paul Church-Yard. 1646.

To the worſhipfull *Philip Smith*, and *John Franklyn* Eſquiers, Members of the Honourable Houſe of Commons, now aſſembled in *Parliament*.

Encreaſe of Courage and Conſtancy of Spirit.

SIRS, *Thoſe who choſe you unto your places of great truſt and toyle might have juſtly (by nativeneſſe of ſtyle, expreſſions of Love, and earneſtneſſe of deſires) challenged the dedication; yet they being many, and you their repreſentative body in an eminent and publike way, I hope it ſhall neither diſpleaſe them or trouble you, that the enſuing Sermons dee paſſe under your names to the publike view: I wiſh them in their printing their happie ſucceſſe in their preaching, they were words in ſeaſon to the beſt, and words of vexation to the worſt; Our miniſtry cannot pleaſe the one, but it muſt diſpleaſe the other; How ever its fit, that every one have his portion; It is my comfort that by the happie ſucceſſe of the Goſpell in the hearts of the people,* Marlborough *is a Towne honouring and cleaving faſt to the* Parliament; *they choſe not Burgeſſes either to diſgrace or to deſert them; neither you nor they come under the cenſure of* Solon's *Law to the* Athenians *who adjudged him to die, and unworthy to live that in time of civill Garboyles (as careleſſe of the weale publike) withdrew himſelfe, and became a Neuter: As you have not been drawne into unfaithfulneſſe by the ill examples of Revolters from their fidelity to their Country: ſo they have not beene betrayers of their owne liberties in joyning with any perſons (though great in place) in any illegall courſes of diviſion twixt King and people.*

If theſe Sermons had an influence on them, why may they

not have an effect on you? The times are encreaſed in their troubles, the Cloud is growne blacker and bigger; ſome men are deſperate, others deſpaire, moſt ſee their dangers, few can believe and hope for deliverance: Out of my generall reſpect to the Times Lamentation, and for the raiſing up of yours, with other mens ſpirits, under our ſad conditions I have gathered up my ſcattered Meditations, which for ſubſtance are what I then delivered, though they have received their further additions.

Sirs, *I will be no further troubleſome to my ſelfe or you: know; that the eyes of many are upon you, the prayers of many are for You, Nay there are more with you, then againſt you; as you have begun well, ſo end well, and the great God who is the King of Kings, even the ſupreame Iudge of all the world, hold up your ſpirits againſt all diſcouragements, and carry on your great works unto perfection, againſt all oppoſitions, giving unto you reward with himſelfe, ſo daily prayeth for you,*

Yours in the Faith, and Truth,

John Sedgwicke.

ENGLAND'S *Troubles.*

JEREM. 30. ver. 7.

Alas! for that day is great, so that none is like it, it is even the time of Jacobs *trouble, but hee shall bee saved out of it.*

THis Text (so suitable to our times) may not be unfitly resembled to that *Cloud* by which God led the *Israelites* through the dreadfull and desolate Wilderneſse; as that, so this hath in it.

First, *a darke side: viz.* a dismall time for trouble and misery, the face of the times gathered blackeneſse; the cloud of trouble appeared, and calamities did so come on and encreaſe that nothing elſe could bee found among the *Iewes* but troubles, great troubles even such as no age could parallell, or foregoing president equall: which makes the Prophet to cry out, *Alas, for that day is great, so that none is like it, it is even the time of* Jacobs *trouble.*

Secondly, *A light side: viz.* a gracious promiſe for ſalvation and deliverance, though for the preſent they were as men in graves and deeps under many pinchings and preſſures by miſeries yet a day and time ſhall come wherein the Lord would be light, and life and ſalvation unto them, *but he ſhall be ſaved out of it.*

I might from the conjunction of the parts ſpend much time in opening this excellent truth.

That out of the ſame mouth proceeds both threatnings and promiſes to the Churches of God; a Chriſtian hath but one

Threatning of miſery, and promiſe of mercy conjoyned.

God, though many conditions: and as God hath one heavie hand upon, ſo hath hee another eaſing hand under his Churches; as hee ſtrikes, ſo hee ſtroakes them: as hee doth ſad, ſo hee doth cheare them; ſeldome or never ſhall you finde the Prophets in their meſſages to Gods people more terrible then comfortable; where they threaten miſery, they alſo promiſe mercy. The wiſe Phyſitian roles his bitter pill in ſugar; Now God doth ſweeten meſſages of miſery, with the openings of mercy; partly to make it knowne that in the midſt of wrath, hee doth remember mercy, and that in his ſtrict proceedings againſt his ſervants, hee ſits upon his throne of grace; what ever ſcourging rod God takes into his hand, and what ever imbittering courſe God takes with his Children, hee is never of the Throne of grace, and the remembrance of his mercies: partly to teach that Chriſtians caſt downe outwardly, ſhould not deſpaire inwardly; God will not that miſerable times ſhould bee deſpairing times to his people: Though under ſenſible evills there will be the workings of feare, yet there ſhould be no ſinking of ſpirits; even in ſad times, faith muſt have its working, and the heart ought to be raized above the preſent ſe ſe of evill to an expectation of much good: the eye that ſees thoſe dangers which are upon the Seas, may behold the ſafeties which are in the harbors, God would have Chriſtians to know that they lie not at the mercy of any condition, and that when they are in miſery, they are under mercy; ſimply to bee threatned is a curſe, but to have a mingling of a promiſe with the threatning, argues both love from God and good to man; unto my underſtanding the bitter of all threatnings is taken off by the ſweet of a promiſe, and if God will vouchſafe to men a promiſe of delivery, they need not over feare the threatning Cloud of miſery; its not the leaſt of a Chriſtians comforts, that as hee hath a threatning ſo he hath a promiſing God. This meditation I ſhall leave with you and betake my ſelfe to the words of my Text.

Reaſon 1.

Reaſon 2.

In the darke ſide whereof we may take notice of theſe two things.

1. The deep impreſſion which he troubles of the Church made upon the heart of the Prophet, laid downe in the word, *alas*! a word of ſorrow and compaſſion, all one in meaning, with woe is me! miſery hath befallen me! it doth even melt and mourn my heart

heart within mee. I am a man undone to thinke of theſe evills, which ſhall befall the *Iſrael* of God. The ſpirit of pitie was not divided from the gift of propheſie; ô that we could be inwardly afflicted! and greatly affected with the miſerableneſſe of our times! it is to bee feared that moſt men doe want ſympathizing and grieving ſpirits.

2. The Rhetoricall expreſſions of the trouble: *Troubles will make men Rhetoricall*; The Prophet is full, and fit, high, and elegant in his openings of their ſad condition in and under their captivity. 1. He calls it *a day*, noting the manifeſtation and duration of the ſeaſon, which was alotted for their ſorrow and ſuffering: 2. It is *that day*, not an ordinary but a notable and remarkeable day, even a day anciently decreed, and frequently threatned. 3. It is *great* and that in reſpect of the wrath which ſhould be powred out, and in reſpect of the miſeries which were to bee endured, both, upon that day ſhould, for meaſure bee intended, and for length extended. 4. *There is none like it*; this phraſe ſets the day by it ſelfe, as having no fellow: Naturall dayes doe equall one another; but ſinfull, and ſorrowfull dayes doe many times runne unequally; though men may commit ſinne enough in one day to make them eternally miſerable, yet one dayes wickedneſſe both materially and circumſtantially, may exceed all the reſt of a mans dayes; and though ſufficient to every day is the ſorrow thereof, yet ſome dayes of miſery may exceed all other dayes for bitterneſſe; here is intimated unto us, that their miſery ſhould bee unmatchable by any foregoing preſident of miſery, if that they ſhould call to mind what they endured in times paſt, and compare it with the preſent ſuffering, it ſhould ſeeme as nothing, and indeed they found it to be ſo: for the people under their captivity are brought in thus complaining, *Is it nothing to you, all yee that paſſe by? behold and ſee, if there be any ſorrow like to my ſorrow, which is done unto mee, wherewith the Lord hath afflicted mee in the day of his fierce anger.*

3. Sorts of dayes.
1. Naturall.
2. Sinfull.
3. Sorrowfull.

Lam. 1. 12.

5. *It is even the time of* Jacobs *trouble*: whether we take the words perſonally for the man *Iacob*, or myſtically for the Nation of the *Iewes*, the ſeed of *Jacob* and the Church of God, wee cannot faile of the mind of God in the Text; It is true that *Jacob* in his owne perſon from the wombe to the tombe was a man of

A twofold *Iacob*.

troubles, himſelfe ſaith, *few and evill have the dayes of the yeares of my life beene.* And had the time of their captivity been filled up with thoſe kinds of trouble wherewithall God exerciſed *Iacob* they ſhould have had miſery enough: and it is as true that the Churches and people of God wanted not their troubles when they were carried into captivity; troubles entred them into, and troubles continued with them under their captivity.

Genesis 47.9.

There are theſe tenne things which will make evident unto us that the time of *Iacobs* captivity was a troublous time.

10. Things making the time of *Iſraels* Captivity, a time of trouble

I.

Firſt, they were *warring and fighting times*; it was a day of battell, a time of Sounding the Alarum, ſtriking up of Drummes and of arming one Nation againſt another: on came the *Babylonians* and the *Caldeans* with a mighty Armie againſt the Nation of the *Iewes*, and they did actually wage warre with them; Now we know that where God raiſeth up Warre, there the times muſt needs be full of trouble; it was ſaid of old *Tu bellum cauſa malorum*, all evills are conceived in the wombe of War; alas! for the day of Warre, *for in thoſe times there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the Country, &c.* When coveteouſneſſe, pride, diſcontent, malice, envie, and deſire of revenge ſhall bring in that unruly beaſt, * War, what can be expected but * that Lawes ſhould ceaſe, Religion it ſelfe bee laid aſide and all manner of villany bee committed.

2 Kings 24.10,11

2 Chro. 15.5,6.

* *Bellum a bellua dictum: Silent leges inter arma.*
* *Rara fides pietaſque viris qui caſtra ſequuntur.*

2.

Secondly, they were *affrighting and trembling times*; even times over-whelming and fainting the ſpirits of men and women: I ſay that in the day of captivity the people were terribly ſhaken, God did *appoint over them terror as a judgement*; Now *their hearts did meditate terror*: the noiſe without begat terror within, now their ſtout ſpirits did faile and faint, being as the heart of a Woman under her pangs; they ſtood ſhivering and quaking before their miſery, and were encloſed with terror as was *Paſhur* who was terror round about; now trembling and fearing times muſt needs be troublous times.

Levit. 26. 16. Iſa. 33. 16.

Ierem. 49. 22.

Ierem. 20. 4.

3.

Thirdly, they were *flying and purſuing times*; the *Iewes* were as a Partridge hunted by the Fowler upon the mountaines. As they could not withſtand the ſtrength, ſo they could not endure the ſight of their enemies, *Ieruſalem* was made to hot for them, they

Lamen. 1. 3.

were

were forced to leave their owne houſes, and their owne Country, and to flee from place to place, and knew not whither to betake themſelves for ſafety, the enemy did ſo eagerly purſue them; now being in this flying poſture it could not but be a troublous time.

Fourthly, they were *ſcattering and dividing times*; their captivity was their diſperſion; now husbands were divided from their wives, fathers from their children, and one friend from another, and knew not what was become one of another; one runs East, another runnes West, a third North, a fourth South, wandring up and downe, and it may be never ſeeing the faces each of other againe, this makes it a trouble in deed, when Husband and Wife, Father and Children ſhall be all under one roofe, and in one Towne and upon a ſudden (when they leaſt thinke thereof) to be parted one from another, and to bee no way helpefull one unto another, and it may be never to heare one of another. 4. Ierem. 40. 12.

Fifthly, they were *rebuking and ſcorning times*: now *Iacob* lay under the reproach and contempt of the fooliſh. The children of fooles, and the children of baſe men that were viler then the earth made the *Iewes* their ſong and by word, *ſuch as did ſit in the gate ſpake againſt them and they were the ſong of the drunkards* the enemies laughed them to ſcorne, and had them in deriſion all the day long; they abuſed them by word and geſtures and actions; O what gybing and jearing! What nodding of heads, making of faces, hiſſing of voyces, and clapping of hands was to be heard and ſeene among their enemies; the brethren tell *Nehemiah* that they *were in great reproach*, and the Hiſtory tells us; *that all that paſſed by the way did clap their hands at them they did hiſſe and wagge their heads upon the daughter Jeruſalem, ſaying is this the City that men call the perfection of beauty, and the joy of the whole earth?* 5. Iob 30. 8, 9. Pſalme 69. 12. Nehem. 2. 3. Lamen. 2. 15, 16.

Sixthly, they were *ſlaying and killing times*; times of bloud and death, wherein multitudes loſt their lives by the ſword of the enemie, the very ſtreetes were filled with dead bodies, and the bloud of the *Iewes* was ſhed like water round about *Ieruſalem*, *Pſal.* 79. 2, 3. Now when the enemy enters with a drawne ſword caſting off all pity and mercy toward old and young, when they fall to cutting of throates, ripping up of bellies, ſtrangling, hanging, and the like, this makes it to be a time of trouble. 6.

7. Seventhly, they were *wasting and ſpoiling times*; even dayes of ſuch deſtruction and deſolation, that Cities and houſes were conſumed with fire, Corne trod under foot, Cattell conſumed and the whole land devoured and turned into a Wilderneſſe, marke the expreſſion; your Country is deſolate, your Cities are burnt with fire, your land ſtrangers devoure it in your preſence, and it is deſolate as overthrowne by ſtrangers, and the daughter of *Sion* is left as a Cottage in a Vineyard, as a lodge in a Garden of Cucumbers, as a beſieged City.

Eſay 1. 7.

8. Eightly, They were *oppreſſing and evill entreating times*, now things were not carried by right according to reaſon and the law of juſtice, but by might according to tyranny and injuſtice; the *Ieues* had wrong done to them, and they durſt not to complaine thereof, or if they made complaint they could find no redreſſe, the enemies were heavie handed, and cruell hearted toward them, daily robbing and ſpoyling them, and did ſo weaken them that they made their lives tedious to them.

9. Ninthly, They were *ſpirit imbittering and ſoule ſadding times*, even dayes of ſuch unquietneſſe, that they were bereft of all pleaſure, they enjoyed not one merry day all the while they were in captivity, now *their feaſts were turned into mourning, and all their ſongs into Lamentation, it was a bitter day* as the Prophet threatneth, *Amos* 8. 10 the day was darke and cloudie wherein not only the light of Gods countenance but all other outward and inward comforts were with drawne, it was night unto them, and the day was darke over them.

Ezech. 30. 3.

10. Tenthly, They were *treacherous and betraying times*; their enemies would ſometimes falſly accuſe and ſlander them giving out that they were rebels and traitors, anon the Lion would put on the Foxes skin, and pure enemies to their Religion would come in among them in ſheepes clothing; by and by they would be conſpiring and confederating againſt them, alwayes they were plodding of further miſchiefe againſt them; ſo that where ever they were, and in what ever they did, they were laid waite for, which makes the time to be ſuch as the Prophet ſpeakes of.

Lamen. 1. 10.

Now if to all theſe things wee doe caſt our eyes upon the removing of the Candleſticke, the denying them the free and pure uſe of the Ordinances, their beholding of their Idolatries and evill man-

manners, this would make it to be the time of *Iacobs* trouble in a more ſpirituall way. Having given unto you this light into the Text, I come to the doctrinall reſult, which is this.

That as the Churches and people of God may have their outwardly peace full and proſperous times, ſo they may, and oftentimes they have their wondrous troublous and miſerable times.

Doct. 1. Gods Church have extraordinary troublous times.

It is with the Church for ſtate and condition below, as it is with the naturall day, each day hath a morning and an evening; or as it is with the revolution of the yeare; each yeare hath its Winter and Summer ſeaſons: Even ſo the Church hath; firſt, days and ſeaſons of grace, times of tranquillity and ſtability, wherein the Candle of the Lord may ſo ſhine upon them, that they may enjoy many outward and inward comforts and contentments, every man may ſit downe under his Vine and Fig-Tree, eate the fruit of his labours, and no man riſe up to make him afraid: Next, dayes and times of miſery, called evill dayes, and in my Text, *the time of trouble*; *the great day none like it*; Time in it ſelfe, and as it is a Creature is quiet, trouble is accidentall to it; now it is ſaid to be troublous, as peace is withdrawne from it and a Cloud of miſery drawne over it; when peace takes its leave, and diſorder or confuſion doth approach and appeare, this is that which makes time to be troublous and miſerable.

Troublous times what.

Further you may note that there are two ſorts of troublous times which may befall the Churches and people of God.

Sorts of troublous times.

1. One *inward*, wherein Soule and Conſcience may lie under wounds and much diſquietneſſe; if God deſert and withdraw from *David*, now hee is troubled, *Pſal* 30. 7.

1. Inward.

2. Another outward wherein the body and ſtate of a man is under diſquietneſſe, or the Land and place wherein the Church is planted and placed is under miſery and affliction.

2. Outward which is, 1. Perſonall. 2. Locall, or Nationall.

I meane this ſort, and doe ſay that the Churches of GOD may meete with Land waſting, houſe burning, Women raviſhing, Children killing, State devouring, Religion ſcorning, Ordinances caſting down, heart trembling, and liberties overthrowing times; in one word times may bee greatly miſerable and afflicting to them; and ſo full of ſadneſſe and confuſion, that

that they may not know what to doe with themselves, or which way to turne themselves.

That outward troublous times are of two sorts.

1. *Ordinary* and *common*, even such as are usuall, happening to all sorts of people in their times.

2. *Extraordinary* and *unusuall*, even such as are extended and intended and cannot be equalled by any president, I say that sore trouble, great trouble, yea unmatcheable trouble may be the portion of the Church and people of God.

Further we doe not conceive troublous times only to bee probable and possible to the Churches, but actuall, it is not only true, that they may have troublous times, but it is also true that troublous times doe befall them: which truth hath.

Esay. 22. 5. 1. The testimony of these Scriptures in one place it is said, *it is a day of trouble, and of ruine, and of perplexity, by the Lord of Hostes in the valley of vision breaking downe the City and crying to the mountaines.* In another place *Hezekiah* sends the state of the Church unto the Prophet in these words; *This day is a day of trouble and of rebuke, and blasphemie for the Children are come to the birth and there is no strength to bring forth:* adde to this that prophesie of the miseries of the Churches under the cruell persecutions of *Antiochus*, when *there was a time of trouble, such as never was, since there began to be a Nation unto that same time.*

Cap. 37. 3.

2. The strength of these grounds; if any man will bee satisfied in the causes of the Churches troubleous times, they are these:

4. Causes of the Churches troublous times.

Reason 1. First, *Meritoriously* troublous times doe spring from the sinnes of the Churches of God; as the needle drawes on the threed, so our sinfull dayes bring upon us our miserable dayes; there is nothing which doth enter men into sorrowes more than their sins; sin is the mother, and trouble the daughter; there had never been a bad day or sad houre upon earth, had not man sinned; this is the *Achan* that troubleth *Israel*; when *Israel* sinned then God consumed their dayes in trouble, and brought them down: *Ahab* meeting *Elijah*, calls him the troubler of *Israel*; the Prophet deales plainely and roundly with the King and tells him to his face that it was he and his Fathers house in forsaking the commandements of the Lord, and following *Baalim* that troubled *Israel*:

Psalm. 78. 32, 33

1 Kings 18. 18.

Iſrael: Hence is it that God ſaith, *Make a Chaine, for the Land is full of blondy crimes, the City is full of violence, Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſſe their houſes, I will alſo make the pomp of the ſtrong to ceaſe, and their holy places ſhall be defiled; deſtruction commeth and they ſhall ſeeke peace, and there ſhall be none; miſchiefe ſhall come upon miſchiefe, and rumor ſhall bee upon rumour——the King ſhall mourne, and the Prince ſhall be clothed with deſolation, and the hands of the people of the land ſhall be troubled, I will doe unto them after their way, and according to their deſerts will I judge them.* Ezek. 7. 23, 24, 25, 26, 27.

Secondly, *furtheringly* troublous times do flow from the *Malignant Party*, Satan and his angels: Satan himſelfe is full of rage and malice againſt the Church; the glory thereof is his envie, and therefore he doth put out himſelfe in the power of the Dragon, and in the policie of the Serpent, to create what trouble hee can to the ſame; hee is the great kindle Coale; hee it was that ſtood at the right hand of *Joſuah* the High Prieſt ſtanding before the Angell of the Lord to reſiſt him: he it was that ſtood before the woman which was ready to bee delivered, for to devoure the Child as ſoone as it was borne; and hee is that *Serpent which caſt out of his mouth water as a flood after the woman that hee might cauſe her to be carried away of the flood:* when Satan is let looſe, and hath his houre, he will ſet the whole world into combuſtion; Nay, wee have another *Malignant party*, who are the ſpirit and ſpawne of Satan; men of prophane hearts and lives, who doe act over the Devill, and worke that buſineſſe for him, which hee cannot worke for himſelfe; I am ſure where grace is wanting, and prophanneſſe raigning, there the ſpirit of ſpite and miſery of diſturbance is to bee found, men deſperately ſet on ſin have imbitterd ſpirits againſt the quiet of the Church, yea ſuch an enmity is there betweene the two ſeeds, that wicked men are alwayes bending their wits, laying their plots, and putting out themſelves to diſturbe the quiet in the land; theſe are ſo ſet on fire of hell, that they decline peace, and delight in bloud and Warre; *Iſhmael* like, they muſt have their hands againſt every man, and *Salamander* like, they love to live and lie in the fire: Whence did all the tumults and uproares in *Theſſalonica* ariſe? did not the unbeleeving *Jewes*, who were moved with envie take Reaſon 2. Zech. 3. 1. Rev. 12. 4. ver. 15. Rev. 2. 10. Act. 17. 5, 6.

unto them lewd fellowes of the baſer ſort, a company of vagabonds and wicked fellowes! Theſe are fit inſtruments to trouble a Church and State, and Kingdome; I have obſerved that there are ſixe things in wicked men making them troublous to Gods people.

6. Things make wicked men to be troublous. Ioh. 15, 21. Ch. 16. 2, 3.

1. Their *ignorance* of the wayes and Religion of God: *Theſe things will they doe unto you for my names ſake becauſe they have not knowne him that ſent mee*: And again, *They ſhall put you out of the Synagogues, yea the time commeth that whoſoever killeth you will thinke that hee doth God ſervice, and theſe things will they doe unto you becauſe they have not knowne the Father nor me.* Your blackeſt clouds and darkeſt nights do foretell the greateſt ſtorms; and where ignorance and blindneſſe doth moſt poſſeſſe the mind, there is your greateſt oppoſition againſt God and his cauſe; *Paul* was then a perſecutor when hee was under ignorance, 1 *Tim.* 1. 13.

2. Their *Pride* of ſpirit; a ſpirit of pride is a ſpirit of contention, a proud heart will ſet Kingdomes on fire; if *Haman* cannot get the knee from *Mordecai*, he will deviſe a bloudy decree againſt the *Iewes*; if *Herod* and *Domitian* feare the looſing of their Crowns and Honours, they will command that all thoſe who are of the ſtocke of *David* in *Iury* bee ſlaine; and if proud and accurſed Prelates bee put off their Cuſhions, and caſt out from honours, what miſchiefes will they not further? They will ſell themſelves to their ſhirts to recover their places; *through pride commeth contention.*

3. Their exceeding *Covetouſneſſe* of heart; filthy luker and horrid cruelty are ſeldome disjoyned, when *Demetrius* and the crafts men ſaw, that the hope of their gaine was gone now they ſtirre againſt *Paul* and *Sylas*, and raiſe a mighty ſtorme in *Macedonia*, *Acts* 16. 19, 20, 21, *&c.* can you imagine that thoſe covetous wretches whoſe godlineſſe is their gaine, are idle at this day and doe not blow the Coale? Certainely Covetouſneſſe which is the Roote of all evill, muſt bee the cauſe of much trouble.

1 Iohn 3 12.

4. Their *envious* ſpirits; it was the ſpirit of envie in *Cain* which made him to murther his brother *Abel*; and the *Caldeans* and Courtiers envying the advancement of *Daniel* and his

his fellowes above themselves, devised a meanes to destroy them, *Dan* 3. 8, 6, 3, 4.

5. Their *proneneſſe unto Idolatry*; heate is not more inſeperable to fire then cruelty is unto idolatry; the love of Idols in all ages hath beene the Churches trouble, what stickling was there at *Epheſus* for *Diana*? and we know that *Iezabels* Idols disturbed the kingdome of *Israel*. Acts 19, 28, 34.

6. Their *contentednesse with formality in Religion*, when men must have Religion in mans dresse, and are taken up more with formes of godlineſſe then the power of it, this makes the times to be troublous and perillous, 2 *Tim.* 3. 1, 4, 5.

Out of all this you see, that troublous times are from wicked men who never ceaſe from troubling untill they dye, these are the *earewigs* and the biting *Fleas* still troubling the state of Gods people. Iob 3. 17.

Thirdly, *inſtictingly* the Churches troublous times arise from the wrath of God let fall upon them; and his displeasure conceived against them; when God is angry his Churches are troubled; *Thou hid'ſt thy face and I was troubled*, and againe, *by thy wrath are we troubled*. This you know that a little fire causeth a great deale of trouble, say that there bee but a finger burned or an House on fire, doth it not occasion a great deale of trouble and unquietneſſe? how much more shall Churches and people bee disquieted through the angry countenance of God? *Reaſon* 3. Pſal. 30. 7, 90, 7. *Reaſon* 4.

Fourthly, *finally* Churches have their troublous times for these ends and purposes! 3. Ends of the Churches troubles.

1. For *tryall and manifeſtation both of ſoundneſſe and of graces*, troublous times are trying times, it is not times of peace, but times of Warre, which trieth the mettle of a Souldier, all the while the Ship lies on the shoare, or is in its harbour, its strength to beare its burden is not knowne, but when its put out into the Sea, meetes with blustering stormes, and is tossed and tumbled, if it now hold out, then its strength is manifested; wee have many Trees with faire tops and make a goodly shew in calme seasons, which topple downe in blustring weather, for want of firm rooting in the earth; the case is the same with men in the profession of Religion. Multitudes seeme to be Religious, own the Gospell, and goe for Christians in dayes of peace, who in more trou-

blous dayes will quit their ground, and forſake their Captaine, whereas now well rooted and throughly ſanctified Chriſtians will keepe their ſtanding, and rather die then deny *Jeſus Chriſt*; grace in truth, will be grace in tryall, *here is the faith and patience of the Saints, q. d.* if men have faith and patience indeed, troublous times will manifeſt it.

Rev. 14. 12.

2. *For the manifeſtation of wicked men*; their madneſſe and malignity of ſpirit would not appeare and be evident unto men, and they would not ſhew themſelves in their colours, if there were no troublous times: in peacefull dayes enemies ſeem to be friends, and with the *Viper* they hide their teeth in their gummes, but when troubles appeare then they will ſpit out their venome making that the opportunitie for their dealing cruelly with Gods Saints.

3. *For the correction of abuſed peace*, when Chriſtians do not well uſe their peacefull times God doth puniſh them with troublous times.

Vſe 1. In the firſt place we may informe our ſelves that outward durable peace is no infallible note of a true viſible Church; the Church of God in Heaven is beyond all troubles, in Heaven there is full and laſting peace; but on earth, her condition is fluctuant with the *Arke* of *Noah*, and Militant as an Army that is in the field beſet with an enemy; having ſo many malicious enemies ſhe cannot be long quiet, and ſhee may better be diſcerned by laſting tryalls, and troubles then by conſtant peace; *Gregory the great*, ſpeaking of the Church ſaith, *Eccleſia eſt hæres crucis*: the Church is heire to the Croſſe, and I would demand of papiſts what outward peace had the Church in *Ægypt* under *Pharaohs* oppreſſions? what peace had ſhe in her forty yeares travell thorough the Wilderneſſe, which was a place of temptations, journeyings, Warre, and many other ſtraites and inconveniencies? tell me ſadly had ſhee not many encounters by enemies in the Land of *Canaan*? where was her outward durable peace whilſt ſhe was under 70. yeares captivity in *Babilon*? and whilſt *Antiochus Epiphanes* did waſte and ſpoile her in her Ordinances and members? what meaneth the three hundred yeares perſecution by the heathenſh *Emperors*? could theſe things happen to her, and yet is the true Church diſcernable by outward and durable peace? by this

this very note we can disprove *Rome* from being the true Church; for when *Rome* was burnt by the *Gothes*, sackt by Charles Duke of *Burbon* in the dayes of Pope *Clement* the seventh, nay when their Popes were glad to flie and hide themselves, yea were banished and imprisoned, where was the outward peace of that Church? Wee deny not but sometimes outward peace may bee the portion of visible Churches but that alwayes they have the same, only ignorance and impudencie must affirme.

Secondly, wee are not to wonder when we see the Churches of God cast into troublous times; we have this day this Scripture fulfilled; the times are troublous, the Lord in mercy looke upon us, yet let us not think it strange, no new thing is hapned to us; let me tell you that upon foure occasions times will be troublous. *Vse* 2.

Times are and will be troublous upon foure occasions.

1. *When Dagon and Baal is to goe downe:* no great and prevailing evill can be hindred or cast down without much trouble and tumult, if *Gideon* cast downe the *Altar* of *Baal* and cut downe the grove by it, the men of the City keep a mighty stirre about it, the man they must have that did it; and die he must for it, or it shall cost bloud, reade the History, *Iud.6.* 28, 29. if the Goddesse *Diana* be in danger, what a noise and uproare is there in the City, they shout and make a hubbub, *Acts* 19. 28, 34. 1. When Dagon is to goe downe.

I conceive thus much, that *England* hath many bad tennants who having gotten possession and can plead prescription (though no Scripture title) for themselves are resolved not to goe out without blowes and bloud; neither can it be imagined (unlesse a miracle be wrought by God, as was in the case of the *Scots*) that so many proud Prelates, so many idle scandalous Non Residents, and so much Rubbish of humane invention crept into Gods worship, will ever bee cast downe or carried out without troubles; can you conceive that Satan will loose a Kingdom and never wag his taile; believe it, brethren; there are many thousands in the Kingdom so set upon Idolatry, Superstition and the wayes of formality that they cannot bee quiet if these things be taken from them.

2. *When the Temple is to bee reedified:* No great and good worke can be carried on to perfection without much trouble; this is certaine that God hath brought us to Church reforming times and these alwayes have beene troublous times. The Angell said 2. When the Temple is to goe up.

Dan 9. 25. to *Daniel*, *the ſtreete and the Wall ſhall bee built in troublous times.*

Out of which Text I note theſe two things.

1. That when the Church begins to goe up, then troubles begin to come on.

2. That though troubles come on, the Church ſhall goe up.

The time was troublous when the Temple was built, ſeene in eleven things.

I conceive that the times were very troublous when the City and the Temple was in building upon theſe eleven reaſons.

Firſt, They were *mocking and ſcorning times* to the *Iewes*, as is plaine in theſe words, *But when Sanballat the Horonite and Tobiah the ſervant the Ammonite and Geſhem the Arabian heard it, they laughed us to ſcorne*, *Neh.* 2. 19. Theſe fellowes fell a jearing the *Iewes*, thinking thereby to daſh the worke out of credit and the builders out of countenance.

Secondly, They were *falſe accuſing and ſlandering times* to the *Iewes*: the enemies did not onely give it out among themſelves that they were Rebels and Traitors, but they did accuſe them to the King and their owne faces of Rebellion, and yet they were not able to prove the ſame as you may read, *Ezra* 4. from v. 6. to v. 16. and *Neh.* 2. 19. *What is this thing that you doe; will ye rebell againſt the King?*

Thirdly, They were *hindering and inhibiting times* to the *Iewes*: *The Lord Chancellor Rehum, Secretarie Shimſai*, and the reſt of their companions ſo farre prevailed with the over credulous King *Artaxerxes* that he gave command that they ſhould ceaſe building, and by this meanes there was a ſtand put unto the worke for many yeares, *Ezra* 4. 17. to 22.

Fourthly, they were *inſinuating and diſſembling times* to the *Iewes*, the pure enemies to the worke of building came unto them with tenders of their ſervice, as if they had beene willing to beare part of the charge and to doe ſome great work for the building up of the Temple; let us (ſay they) build with you, for we ſeeke your God as you do, *&c. Ezra* 4. 2. *Neh.* 6. 2.

Fifthly, they were *conſpiring and confederating times* againſt the *Iewes*, now the enemies held a Councell, and called a convocation to ſee what was to be done to hinder them in this good work, and at laſt it was reſolved upon; that they ſhould try all their friends, ſend out into every County to gather together tag and rag

and

and no man were he never ſo baſe and vile in condition that would come in and joyne with them ſhould be put by; as you may read *Neh* 4. 8.

Sixthly, They were *treacherous and betraying times* to the *Jewes*; when their enemies ſaw that they could doe little harme to them whileſt they were a party united among themſelves, they practiſe a moſt perillous attempt, namely to divide; that ſo they might have a partie among them: and to this end they bribe *Juda*, and *Levi*, certaine of the falſe hearted Nobles and ſuperſtitious Prophets, which became a diſgracefull ſnare to themſelves and a mighty hinderance to the worke: Now *Nehemiah* had much to doe to keepe up the hearts of the people and to hold them together for that great worke. Conſider, *Judah* comes in thus playing his part: *The ſtrength of the bearers of the burdens is decayed, and there is much Rubbiſh, ſo that we are not able to build the Wall, and our adverſaries ſaid they ſhall not know nor ſee till we come in the midſt among them, and ſlay them, and cauſe the worke to ceaſe.* Was not here a faire diſheartning tale wch might eaſily take with ſuch whoſe ſpirits were lazie and fearefull, might not the lazie ones have thus reaſoned amongſt themſelves, I promiſe you theſe men ſpeake reaſon, this worketh maketh my ſhoulders to ake, I have carried out ſo many burdens already, and what a deale of carriage doth remaine yet; toile and moile who will, I will bee an *Iſſachar* no longer, ſeeing I may have my eaſe and the Nobles like well of it I will accept it; worke who will worke for me, and if the Temple be not built up untill I further it, it ſhall never be built might not the fearefull ones have thus reaſoned, what ſhall we die and be ſlaine? build who will for me, *Skin for skinne and all that a man hath will hee give for his life:* joyne to this the carriage of the propheteſſe *Noadiah*, and *Shemajah* the ſon of *Delajah*, they ſhut up themſelves and preach to the people, *get into the houſe of God within the Temple, and ſhut the doores of the Temple, &c.* was not this a taking plot to have grave and learned men come in with their Counſells, caveats, and arguments? might not the *Iewes* have ſaid ſurely the danger is great, there cannot be all this ſmoake without ſome fire? come let us take warning in time and give off working, we have heard and ſeene the ſayings and doings of many of our Nobles, men great in birth and bloud and

Neh 4.10,11.

Neh 6.10.12,13

and ſee which way they incline, but now the Prophets who are men inſpired of God they come with a warning from Heaven to us and if wee ſhall ſlight them alſo, ſhall wee not bee guilty of our owne death, if we ſhall continue in this worke of building.

Seventhly, they were *oppoſing and withſtanding times* to the *Jewes*: the enemies were not alwayes in deliberation and ſpeech but they proceeded to action, we read that *Tatnai Shetkar-Boſnai* and their adherents came to the heades of the *Iewes*, and did queſtion them by what authority they did build up the Citie and
Ezra 5. 3. make up the Wall: and not contented with this they begin to
Neh. 4. 8. raiſe an Army that they might come and fight againſt *Jeruſalem*, and with the utmoſt of their power they did ſet themſelves againſt the building.

Eightly, They were *ſelfe defending times to the Iewes*; *Nehemiah* was forced to divide the ſervants, halfe wrought in the worke, and the other halfe of them held both the ſpeares, the
Neh. 4. 16. ſhield and the bowes and the *Habergions*: Nay the builders of
17. 18, 21, 22, 23 the Wall, and the bearers of the burdens were but halfe handed, for in one hand they held the Trowell and in the other hand the Sword: further the *Iewes* were forced to their no ſmall trouble and coſt to keepe a ſtrong guard about themſelves day and night.

Ninthly, They were *deſpiſing and undervaluing times*; the enemies in reproach of their work ſaid what doe theſe feeble *Jewes*?
Nehem. 4. 2. will they fortifie themſelves? will they ſacrifice? will they make an end in a day, will they revive the ſtones out of the rubbiſh which are burnt? when the Army of *Samaria* had thus
3. ſpoken, *Tobiah* the *Ammonite* makes his ſcoffing ſpeech. Saying, *Even that which they build, if a Fox goe up hee ſhall even breake downe their ſtone wall*: as if they ſhould have ſaid,

What doe theſe ſilly and ſelfe deceiving men intend, doe they imagine that they are conſiderable to goe forward with this great worke, they thinke to carry all cleare before them, that they ſhall meete with no adverſaries or that we will ſtand by as lookers on holding our hands; no ſuch matter, wee'le warrant them, they ſhall finde ſtout men among us, yea tenne for their one, who will oppoſe them. What do they imagine to have their old ſacrifices,

ſolemne dayes and aſſemblies, in this they are miſtaken; ſee how early they riſe, how luſtily they worke, and how late they leave off, as if all the building ſhould up, before any body heard of it; let them goe on the worke which they have taken in hand, they ſhall never be able to effect it. For we will hold their noſes to the grinſtone, and they ſhall find it to be another manner work to finiſh then they look for: ſee how theſe doating men are glewing the old ſtones together again, as for new ones where will they get them let them alone; ſuffer them to go on, ſee what they will do, and when they have done the moſt and the beſt that they can, they ſhall but build Caſtles in the ayre, yea ſo weake ſhall bee their worke, that if a Fox come up hee ſhall with his feete overturne all, we are ſure that wee can overthrow all at our pleaſure.

Tenthly, They were *ſelfe juſtifying and clearing times:* the *Iewes* were forced to bring out the Kings authority, and to ſhew *quo warranto*, they did enterprize the worke, wee read of many ſelfe acquitting Orations which were made by them, *Ezra* 5. They were forced to plead their owne loyalty to their Soveraigne and to teſtifie their owne innocency to the world. 10.

Laſtly, They were *enemies anſwering times:* Sometime *Sanballat* and *Geſhem* ſent meſſengers for meetings and conferences, they ſought by Parliances to hinder them from going on in their building, which when they could not obtaine (though requeſted foure times) then they fall to writing of letters, ſome of them containing unjuſt charges, other ſome expreſſing unreaſonable demands, all which tooke up much time in their reading and anſwering, which could not but be a great trouble to *Nehemiah* and very delaying to the worke. 11. Nehem. 6. 2. verſe 2. to 9.

By theſe inſtances you ſee how heavily the good worke went on, and how juſtly I affirme that a Church can neither bee founded or reformed, but the times will bee very troublous; if God bee caſting a Corner ſtone upon which hee intends to raiſe up a ſpirituall building, and if hee call together a company of labourers to forward that work (as he hath now done among us by thoſe worthies in *PARLIAMENT*) reſolve upon it, that the Dragon will wagge his Taile, and the times will bee very troublous.

3. When enemies are to goe downe

3. When enemies are to be defeated and destroyed: troublous times may then happen to Gods Churches, when either the disappointing, or the destruction of wicked and malitious enemies is at hand; this wee finde that when *Pharaoh* and his Hoast were nearest unto their ruine, then was the trouble of *Israel* greatest; in the Churches storms wicked men many times suffer shipwrack; their owne stirrings against, and strivings with the Churches have beene the meanes of their owne ruine and trouble; *Haman* went downe in the time of the Churches trouble; and this is observable, that the greatest troublers of the State of *England* and *Scotland* have beene throwne downe in the times of the Churches trouble; had wee not had our troublous times, we had not seene so many *Lucifers* cast downe among us! What times have more discovered enemies, what times have more crossed enemies, nay what times have been more destructive to enemies then the times of the Churches trouble? these winds blow them no good, they alwayes presage their downefall, if you look that great enemies should fall downe then expect troublous times for mine owne part I doe verily beleeve that all the troubles in *Ireland* and in *England* will end in the shame and confusion of many powerfull and politicke enemies; such who begin the Churches trouble must perish ere the Church hath peace.

4. When mercies are at hand.

4. *When the Church is nigh to the enjoying of some great and unexpected mercy*: this is observable, that the Churches greatest mercies have sprung out of the greatest troubles; Shee hath not enjoyed such mercies in her calme seasons, as shee hath in her blustring times, the nearer the woman is to the time of her delivery the quicker and the sharper are her pangs and paines, when the frost is nearest to its breaking, then is the aire sharpest in its pinching; the Churches good is not divided from the Churches trouble, under tossings and tumblings she is not onely expecting but prepared and fitted for mercies, the crosse going of the wheeles doth further the right going of the Clocke, the fruitfulnesse of the spring is it not hindred by the sharpnesse of the Winter; the Churches troubles are far from hindring the comming in of mercies, the Sun will shine though the winds blow, and the stronger the gale of wind is the quicker is the dispatch of the ship unto the desired haven; we see that when *Pharaoh* was in his greatest rage, then

then *Iſrael* was nigh unto deliverance; out of that troublous wombe came their greateſt quiet; if there were no warre there would bee no victory; though troubles create not mercies, yet they occaſion and antecede mercies, and it is Gods manner to give great mercies in troublous times, I am verily perſwaded that *England* which is now in great trouble is bigge with childe of ſome extraordinary mercy, wee may not thinke that theſe troubles ſhall end without a bleſſing, even that longed for reformation both of Church and Common-wealth.

Let the conſideration of theſe things ſtay your thoughts and ſettle your mindes under the apprehenſion and ſenſe of theſe preſent troubles.

Thirdly, this may adviſe us well to prepare our ſelves for dayes and times of trouble; the counſell is ſeaſonable, for we have juſt feares ſtarted up among us of very troublous times to befall us. *Vſe 3.*

England hath at this day.

Motives to prepare for troublous times.

First, *time troubling ſinnes*; it is the ſinnes of a people that troubleth times; and brings downe diſquietneſſe; that which is the trouble of Heaven, and the trouble of the heart, will bee alſo the trouble of a Nation: I ſay that ſinnes of all ſorts, and in all ſorts ſo abounding amongſt us as they doe, can not but bring with with them much and great trouble unto the whole Land: have wee not among us all Land waſting, and Land weakening ſins? moſt of *our Paſtors* are either ignorant and blind, or corrupt and unſound, or ſcandalous and wicked; ſo farre from reforming themſelves that they are enemies unto the much deſired Reformation, *They ſee vaine and fooliſh things, and doe not diſcover unto the people their iniquity to turne away their captivity*; may not God ſay, *Many Paſtors in* England *have deſtroyed my vineyard, and troden my portion under feete, they have made my portion a deſolate Wildernesſe, they have made it deſolate and being deſolate it mourneth unto me?* Many of *our Rulers and great ones*, are Idolatrous, Adulterous, full of pride, and idleneſſe, leading many thouſands into wickedneſſe by their evill example following the footſteps of *Ieroboam* who made *Iſrael* to ſinne; and as for *the people* of the Land, the pride of *Moab*, the cruelty of *Edom*, the formality

Lamen. 2. 14.

Ierem. 12. 10. 11.

mality of *Israel*, the Apostasie of *Judah*, together with the abundance of all sins taketh hold of them; wee are an exceeding sinfull people before the Lord and what can we expect should bee the issue but troublous times?

Secondly, *Troublous times warnings*, God hath fired many Beacons, and shot of many warning pieces among us, which doe tell us that troubles are comming toward us, not onely *Germany*, and *Ireland* are all on a fire and flame, but we have the breakings out of the same among us by most unhappy divisions between Prince and people; *O for the divisions of* Reuben *there should bee great thoughts of heart.*

Thirdly, *Time troubling enemies*; we have lodging and lurking among us men of no Religion, (swarmes of Atheists) men of a false Religion (a great Popish party;) men of no rank and quality whose mouths are full of scoffes and hands full of bloud, unworthy and base *Cavaliers* whose onely hopes lye in this that shortly they shall ravish our virgins, defloure our wives, cut our throates, and divide our estates; what meaneth the countenancing and maintaining those vermine and of-scouring of the Land, but that troublous times are at hand? certainly the kingdom cannot vomit out these frogs or quit it selfe of these Locusts without much adoe.

Fourthly, *time troubling opinions*: all heresies are bitter springs and can produce nothing but troubles within a Church, when the Heresies of *Arrius*, *Pelagius*, *Arminius*, *Socinus*, and others crept into the Churches they did not a little encrease the troubles of the easterne and westerne parts of the world, and for mine own part I cannot beleeve but that the like effects wil follow in this kingdom by mens deserting of old truths and embracing of new errors; when people turne *Anabaptists*, *Eatonists*, *Tra.kites*, *Antinomians*, *Familists* and what not; this will fill a Land with trouble and division.

Fifthly, *time troubling actions*; men study nothing more than how to be unquiet; each man is full of discontent, and set upon thwarting and crossing, who almost among us is not for his owne will and way? and so that their egge may be roasted, they care not though the kingdome burne for it.

Finding these things among us wee have great cause to feare that God is going about to make our times troublous.

Second-

Secondly, It is to bee ſuſpected that our long enjoyment of peaceable times hath eaten up our expectation of, and preparation for troublous times: we dreame of a durable peace and *put away the evill day from us*, as did the *Iewes*; few perſons doe thinke of troubles before hand and moſt will not believe that they ſhall have troubles though they ſee nothing above them, but a cloud of bloud, and behold nothing beneath them but a red Sea. 2. Amos 6. 3.

Thirdly, That troublous times are therefore to hard for many becauſe they are not well prepared and fitted for them, and indeed every the leaſt trouble will bee too ſtrong for an unarmed and unprepared Chriſtian: But happily you will ſay what would you have us to doe, that when troublous times come, we may look up and hold out?

My advice is this. 3.

First, *Keepe faire quarter with heaven*; let not God bee your enemy or one that frownes upon you when troubles come; *acquaint* your ſelves *with him, and be at peace, and thereby good ſhall come unto you*: if men are in covenant with God and reconciled unto God in and through the Lord Jeſus they cannot bee undone by troublous times; the favour and love of God will bee ſecurity enough to Chriſtians in evill times, this was *Noahs* Arke that *hee found grace in the eyes of God*; hee had a friend in heaven. 1. 10. Preparatives againſt troublous times. Iob 22. 21.

Secondly, *preſerve purity and peace within*; let not Conſcience bee filthy or unquiet; the meeting of a foule Sea, and bluſtring ſtormes doe make the paſſage of the ſhip very troublous, and thus it is when a mans conſcience is filthy, and defiled by the love and power of luſts that there are ſeven abominations in it, if troubles come he cannot tell what to do with himſelfe, for now conſcience is more unquiet then the times; beleeve me in this, that if troublous times, and a troubled conſcience do meete together, you will be of all men moſt miſerable: O therefore make it your worke, to get your Conſciences pacified, and purified through the ſprinkling of the bloud of *Chriſt*; labour that Conſcience may learne to read its own acquittall from the guilts of ſin, and that it may be very holy and ſpirituall, and then though you are caſt into the Seas and doe meete with the greateſt of dangers you are well provided for, if conſcience be not your hell, you are well enough for heaven. 2.

3. Thirdly, *Affect not a life of eaſe and delicacy*; could wee now uſe our ſelves to hardneſſe, wee ſhould the better endure troublous times: if wee ſhall daily pamper our bodies, and remaine under our wonted niceneſſe, being all for pleaſure and eaſe; if the meate that we are to eate is never fine enough, if the wine and beare wee drinke can never be ſtrong or ſweete enough, if the beds whereon wee are to lie are not ſoft enough, and the clothes that we are to put on faſhionable enough to us: pray tell me, what ſhall we doe in troublous times? Good Chriſtians conſider, how will you be able to runne before a bloudy Cavalier without ſtockings and ſhooes for tenne, twenty, or thirtie miles together to ſave your lives, if you uſe now your feete to that niceneſſe, that you can ſcarce endure to tread upon a ſtone? how will you bee able to make the field your bed, or a ſtone your Pillow, if that you do not now uſe your ſelves to hard lodgings? I pity moſt of you who now put your heads in a bagge and muſt have hoodes for your faces, and what not for bravery and pleaſure; Alas! ſhould God bring many of you into the condition of your poore ſiſters in *Ireland* what would you doe? how could you endure to be ſtript of your clothing, to hide your ſelves in dennes and caves, to drinke up puddle water, and to make acornes a feaſt unto you! ô that I could prevaile with you, now to inure your ſelves unto hardneſſe! it would put you into a fit temper for troublous times; it is noted of holy *Bilney* that being perſwaded he ſhould be burned for the Goſpell, he would often put his finger into the Candle to ſee if he could be able to endure the fire before he came into the fire; I wiſh that in *England*, this point were more preſſed and thought upon.

4. Fourthly, *Get quit of the Creature, in point of heart intereſt*: this you ſhall finde, that thoſe waters which are running downe to the maine Ocean are more unquiet then waters that are narrowed up in a well; and of this I am certaine that a worldly temper is moſt unfit for a troublous time, if troubles ſhould come, then to have a Child in the heart, and an eſtate in the heart, will prove a greater trouble to a man then the trouble it ſelfe; O then get the Moone under your feete, and the world out of your hearts! Seeke not great things, and engage not your hearts to worldly things! trouble not the little world by the great world! be as

was

was the holy Martyrs, who made nor Wife, nor Children, nor Eſtates a blocke to them in the way, and could *cry out farewell world*, and ſay, *Bavaria is not ſo deare unto me as my Wife and children, yet for Chriſts ſake I will forſake them cheareſully*; when a man hath little or nothing to looſe he can the better endure the ſight of a thiefe, but when he hath great ſummes of money about him the comming of the thiefe is terrible to him; In this laſt yeares trouble at London, many had not beene ſo much troubled as they were, had they not beene ſo rich as they were; they then were as much taken up where they ſhould hide their wealth as in times paſt how they might get their wealth; hee was in a fit travailing poſture, that ſaid I have my learning in my head, and my ſtaffe in my hand, and as for the world take it who will. This I conceive, the world is for uſe, not for cumber: we are to hold it in our hands, and to keepe it from our hearts, if we meane well to paſſe through troublous times. *Carpenter.*

Fifthly, *take not Gods Worke out of his hand*: he that will meddle of Gods part and not doe his owne duty ſhall never beare up in troublous times, that, I intend is this, moſt people doe trouble themſelves about iſſues, and in meane time never keepe cloſe to duties; Oh! ſay ſome, Sir, for mine own part I could well paſſe over theſe troubles, but that which doth moſt trouble me is this, what ſhall become of my poore children when my throat is cut, or my life taken from me? who ſhall take care of them, and ſee that they be not brought up in the Popiſh and Idolatrous Religion? ah poore creatures! doe not iſſues belong to God and duties to man? what, is that God on whom thou relieſt void of care and providence? Oh that we could make a deed of gift of all our Children to God, and that we could bequeath and commit them to God, truſting him withall, and over all, leaving the ſucceſſe in his hands, who knoweth how to doe his owne worke better than man can direct him. 5.

Sixthly, *Make ſure your harberous and hiding places*: Every ſilly creature will provide it ſelfe of a place of refuge againſt the ſtorme commeth, and ſhould not Chriſtians foreſeeing evill times get themſelves hiding places? Sure I am of this; that *the name of the Lord is a ſtrong Tower, the Righteous runne into it and are ſafe*, nay God calls upon his people thus: *Come my people enter thou* 6. Prov. 18 10. Eſay 26 20.

thou into thy Chambers and ſhut thy doores about thee: hide thy ſelfe as it were for a little moment until the indignation be overpaſt; theſe places do ſhew unto us that there are harbours to be had, ô that we could now bee ſecuring the preſence of God with us and the attributes of God for us, if God bee with us and for us wee are ſure to doe well enough; *in the world you ſhall have trouble, but in me yee ſhall have peace:* if we are once united to *Ieſus Chriſt*, and are found in him then, we ſhall be ſafe, Chriſt will be ſanctuarie and Tower of defence unto all that truſt in him.

Iohn 16.33.

7. Seventhly, Gather up hearts cordialls from the promiſes: when perſons are going to Sea they will furniſh themſelves with hot waters: and aske them the reaſon of the ſame they will tell you that the Sea is cold and unquiet, and the ſtomacke will be qualming and now and then a little of this will doe them a great deale of good; the ſame ſay I of the ſpirits, which may bee gathered from Gods promiſes, when as men are going into troublous times this will beare up their ſpirits, and make them to beare their burdens with eaſe and joy; I ſay one dramme of covenant comfort will raiſe us up to admirable patience and delight; O that wee would skill our ſelves more and more in the promiſes, now is our time to find them out, and to get them into our hearts as well as our heads if we have the promiſes to ſeeke when we are to ſuffer we are undone.

Pſalme 119.92.

8. Eighthly, furniſh your ſelves with ſpirituall armour; I finde that theſe troublous times have made men carefull to get armour into their houſes, but I doubt that if troubles ſhall boyle up to the height of malicious projects, many would be found naked and unarmed for their ſoules, its not a gilded ſword, or a dagger of yce that will ſtead a man in time of Warre, neither will a meere outward profeſſion or ſhew of godlineſſe uphold the heart in evill times nay it muſt be grace in truth, and grace in power that will doe it. Wherefore above all things gaine.

1. Faith which may keep up your confidences upon the truth and goodneſſe of God in the promiſes.

2. Patience which may enable you to ſtoope to the will of God in taking up the Croſſe.

3. The ſpirit of Prayer by which you may open your minde unto God, bring downe ſeaſonable ſuccours and aſſiſtances from God,

GOD or bee able to commit your ſelves into the hands of God.

Ninthly, well ſpend and improve your free times: if in dayes of peace men can get a ſtock of grace into their hearts, well husband all ſoule opportunities, be much in the exerciſes of humiliation and the practiſe of holineſſe, they will bee the better prepared for the worſt of times, *the beſt doing Chriſtian will proove the right ſuffering Chriſtian.* 9.

Tenthly, *Be fitting of your ſelves for the beſt of ends*, and then you are well prepared for the worſt of times; if men did think more frequently and ſeriouſly of death, and were daily putting themſelves into a dying poſture, they would be well prepared for troublous times, for he that is in caſe to die, will be in caſe to ſuffer; here is our fault that we thinke of troubles, but we doe not thinke of death, or we looke upon troubles, as befalling us before death, whereas God knoweth many of us may be dead before the troubles come, as well as many of us die by the troubles when they come. 10.

Fourthly, *Learne to bee ſenſible of the times of* Jacobs *trouble*: Let them have the ſame impreſſion upon our ſpirits which they had upon the ſpirit of the Prophet; he cries out, *alas, for that day is great, &c.* ſo ſhould we, times of the Churches deſolation ſhould be times of the Chriſtians Lamentation; as the ſinnes ſo the ſorrowes of the Church ſhould worke us to much inward pity and compaſſion and to extraordinary and continued mourning and weeping. *Vſe* 4.

One Prophet ſaith, *looke away from me, I will weepe bitterly, labour not to comfort me becauſe of the ſpoiling of the daughter of my people*: and another Prophet ſaith, *Let mine eyes runne downe with teares night and day and let them not ceaſe for the Virgin daughter of my people is broken with a great breach*; good *Nehemiah* ſits him downe and weepes as if hee would have wept his heart out when he heard of the diſtreſſes and diſtractions of his brethren: This is the great ſinne of *England* that men looke upon the troubles of the times with a regardleſſe eye; *Irelands* miſeries, and *ENGLANDS* miſeries are not laid to heart; there are theſe evills under the Sunne, I wiſh that I could not charge them upon many. Eſay 22.4. Ierem. 14.17. Nehem. 1.4. 5. Evils among men.

1. One is to grieve at the Churches proſperitie: *Ezra* 4. *Nehemiah* 4.

2. A ſecond is to rejoyce in their miſery, as *Pſalme* 137. 3. *Obad. ver.* 12.

3. A third is to be given to mirth and paſtime when the Churches are in heavineſſe, as it is written; that the King and *Haman* ſate down to drink, but the City *Shuſan* was perplexed: *Heſt.* 3. 15. It is noted of the *French* that when the *Gothes* came in upon them, they were without ſenſe and feeling of their brethrens calamities, the Hiſtorian ſaith, *Confundebatur vox morientium, & vox bacchantium, & vix diſcerni poterat plebis ejulatus qui fiebat in bello & ſonus populi qui clamabat in circo, &c.*) the voyce of the dying could hardly be diſtinguiſhed from the rorings of the drunken (then when the people who were without the City cried out for feare of the enemy, thoſe who were within the City made a noiſe at their ſports;) I doubt that wee have too too many like thoſe *Gallants* of old who would Crown their heads with ruſhes, when the Kingdom and Common-wealth was in great troubles; our feaſting, and dancing, and gaming doth witneſſe againſt us.

Salvianus de dei gubernati, lib. 6.

4. A fourth, *Is not to mourne for the Churches miſeries*, men have hard, and ſtony, dead and ſenceleſſe hearts, even like to the Prieſt and Levite, who paſſed by the wounded man, and had no compaſſion on him.

5. A fifth, *Is to ſeeme to mourne and yet not to mourne for the troubles of the Churches*; we have too too many funerall, and formall mourners among us, men who are Clouds without waters; happily upon notice of the Churches troubles they can weepe, but they doe not mourne, alwayes teares from the eyes doe not argue mourning in the heart; *Iſhmael* could weepe as he went, and yet hee grieved not at the miſeries of *Sion* and *Ieruſalem*; and it is recorded that *Iulius Ceſar* did ſhed teares for *Pompeys* death which hee himſelfe cauſed: it is no new thing for to finde a teare in the eye, and joy in the heart; ſurely moſt of us are too ſudden, too ſhallow, too ſhort, and too open in our mourning which doth ſhew it to be wholly formall; beloved, let me intreat this of you: let no Church of God bleed, but do you bleed with them, weepe with them that weepe, weepe over *Ireland*, weepe over *England*, goe and ſay with the Prophet, *I will waile and howle,*

Ierem. 41 6.

howle, I will goe ſtript and naked, I will make a wailing like the Dragons and mourning as the Owles: for her wound is incurable, for it is come into Judah, *he is come unto the gate of my people even to Jeruſalem:* and that you may do this, get a ſoft and tender heart, a heart that can truely mourne for your own ſins. Mich. 1.8, 9.

Meanes to bee mourners.

2. Get a publike ſpirit that can look abroad and make the Churches cauſe and condition its owne. 2.

Fifthly, *This may worke upon us to take notice with thankefulneſſe of the peacefull times which God hath continued unto us of this Land,* when other Nations and kingdomes have had their trembling and troublous times, we have (by free grace) enjoyd Halcion dayes; had we layd under the miſeries of *Germany, France,* and *Ireland* we would this day have prized our peace at an high rate; this is our great ſin. *Vſe* 5.

Mens ſinne about peacefull time.

1. That wee doe not take notice of our owne times of peace, and look upon the ſame as a great outward mercy which continueth many choice things unto us.

2. That wee doe not make a right uſe of our long enjoyed peace, we have abuſed our good dayes by running into all manner of riot and falling into ſeverall diviſions and contentions; *England* hath made her peacefull times her ſinfull times; the mildeſt Winters and Springs do not more bring forth the worſt and moſt of weeds, then our peaceable and quiet times hath occaſioned the committing of moſt foule and terrible ſinnes, wee have tainted our ſelves exceedingly, in ſo much that God might ſay of us, *eaſe ſlayeth the fooliſh; and the proſperity of fooles deſtroyeth them,* it is a ſad thing to have peace, and to grow weary of it, or worſe by it, this will ſoone expoſe a Nation unto troublous times. Prov. 1. 32.

Sixthly, *Let us take heed of haſtning our ſelves unto theſe troublous times:* ô that wee could in *Iacobs* troubles ſee what may befall us; *cui-vis poteſt accidere quod cuiquam poteſt,* all things fall alike to all, and it hath never beene the happineſſe of any one particular viſible Church long to ſtand in outward peace and beauty, I thinke God hath made this kingdome the miracle of the world for ſtanding peace, and may he not make it as miraculouſly miſerable by times of trouble? and what if God ſhould doe ſo? Oh the miſery of *England,* my heart bleeds to thinke of the greatneſſe of that day, as warres and troubles come in; all outward *Vſe* 6.

mercies and comforts would goe out; the withdrawing of the Sunne makes the night; the abſence of a good temper caſts the body into weakneſſe, and if our peace bee gone, then *the high*
Judges 5. 7. *Wayes will bee un-occupied, the travellers will walke in by Wayes;*
Lam. 1. 4. *Townes will not bee inhabited, Cities will bee left deſolate, and the Wayes of Sion Will lament, becauſe no man commeth to the ſolemne feaſts,* now the Church will bee under a Cloud, ſcarcely viſible, and Religion will runne inward, as the juice and ſap doth into the roote in times of winter; now Parents ſhall bee deprived of Children, Children of Parents; Husbands will be ſcattered from Wives, and Wives from Husbands, the enemy will ſacke, and ſpoile, rob and ſlay, raviſh and deflowre; nothing ſhall bee our owne but heavineſſe and diſtreſſe; with *Germany* we ſhall bee a field of bloud, and with *Ireland* a ſpectacle of miſery: Oh what mournings will bee in our ſtreetes, and what ſadneſſe in our hearts, what blackneſſe in our faces, and what deſolations in our kingdomes, you may thinke more than I can ſpeake, a ſad Tragedie will be acted. Oh that we would feare theſe troublous times before wee feele them, and that now we would take that courſe which might prevent the falling downe of this bloudy cloud hanging over our heads; Brethren learne,

Meanes to prevent troublous times. 1. To get off the guilt of all thoſe Land troubling ſinnes which are among you, you muſt overthrow that which will overthrow all our mercies, and all our hopes, if the guilt of *Englands* Idolatry, Cruelty, contempt of Ordinances, unfruitfulneſſe under the meanes of grace, Carnall ſecurity, embracing and entertaining errors againſt the foundation, formality in Religion, decaying in her firſt love, want of compaſſion to other bleeding Churches be not expiated in the bloud of Chriſt, *England* will bee an undone and miſerable Nation; *What peace ſo long as the whoredomes*
2 Kings 9. 22. *of thy mother Iezabell and her witchcrafts are ſo many?* O that we could tender up JESUS CHRIST unto God for *Englands* ſins.

2 To bee much in Nationall humiliation; the whole Land muſt bee mourned for, ô that wee could weepe over *England*, and grieve for the ſins of *England*; ſurely the whole Land muſt mourne and grieve, or it cannot long ſtand a Nation.

3. To deſire and further a Nationall reformation; there

there

must bee a purging of the Church from its droſſe, there muſt be the ſetting up the power and purity of Ordinances, every man muſt ſtrive to reforme and amend elſe the Kingdome will ſoone fall aſunder.

4. To caſt out the endangering enemies of our Kingdome, if you ſhall ſuffer men of bloud and cruelty, enemies to God and Religion and not doe juſtice upon them, the kingdome cannot but be ruined.

5. To give off your daily courſe of ſinning, if God finde us a people ſet on our ſinnes, and that we will not give off the love and practiſe of iniquity hee will not ſpare us, how can wee expect the avoidance of troublous times, or the continuance of peacefull times, when we fill up the times with iniquities.

Seventhly, and laſtly, *Let us be farre from procuring troublous times unto the Churches of God*, I know that it is a great ſin to bee an efficient malicious cauſe of trouble to the ſtate of God's Church, the Apoſtle doth with them cut off that were Church troublers, and *Ioſuah* proceeding to judgement againſt *Achan* ſaid, *Why haſt thou troubled us? the Lord ſhall trouble thee this day Joſuah 7.25.* it is no ſmall crime to be a troubler of *Iſrael*; and here give me leave to acquaint you with the truth, for I finde that you are abuſed by the falſe ſuggeſtions of ſome who beare no good will to the *Parliament* or the welfare of Sion. *Uſe 7.* Galath. 5. 12.

There are ſome who are ſaid to bee the troublers of the State of the Church and Kingdome among us, who are no more guiltie of that charge then holy *Eliah* was, its not thoſe worthies now aſſembled in *Parliament* who ſeeke to their utmoſt to preſerve Gods Religion and all your liberties, and eſtates that have troubled the ſtate of our times, was it ever known that right Proteſtant Engliſh ſpirits did ever repute their choſen *Knights, Burgeſſes, and Citizens*, (who are the repairers of their breaches, and the reſtorers of pathes to dwell in) troublers of Church and State? Did you know but the fidelity and Loyalty of their hearts to the KING and kingdome, and behold their conſtant paines and diligence for the good of us and all our poſterity, you would bleſſe God for them, and account (as they doe indeed deſerve) worthily of them.

Who are ſo troublers of our times.

There are others who are reall and actuall diſturbers and troublers of our times, namely, 1. *Proud and diſcontented Prelates*, together with their idle and ſcandalous followers, whoſe ſpirits are ſwolne ſo bigge that they ſcorning reformation have throwne *PETERS* Keyes into *Tibur*, and have taken *Pauls* ſword in their hands, ſetting on that warre in the Land which may truly be called *Bellum Epiſcopale*: 2. *Papiſts and popiſhly affected perſons*, who having received the marke of the beaſt doe ſeeke to maintaine Idolatry among us, and for their idols reſolve to fight, *tanquam pro aris & focis*; beleeve me that it is the ſmoake which commeth out of the Popes Kitching, thats ready to choake the Church, and doth make ſo many aking hearts and weeping eyes among us, and our Warre is *bellum papale*. 3. *Guiltie and convicted perſons*, who having formerly by unjuſt courſes, illegall patents, and other wayes of oppreſſion deceived us in our meates, drinkes, and apparell, doe now feare the ſentence and laſh of the Law and ſeeke rather to imbroile the Subjects in warr then to yeeld them a juſt ſatisfaction. 4. And in a word many endebted and upſtart Nobles with other *beggarly and diſcontented Cavaliers*; men without callings and Conſcience, even birds of prey who flutter up and downe, drinking healths to the Divell and their owne damnation, if they overthrow not the *Parliament*, and hang up the *Round Heads* by whom they meane the truely godly of the Land; theſe and the like are the malignant and moleſting party, into whoſe ſecret, let none of your ſoules come, with them have no confederacy, nay rather, diſcover their plots, reſiſt their perſons, and according to your Proteſtation joyne with thoſe (who are ready to live and die to doe you and yours good) to bring them to condigne puniſhment.

Thus when wee have done our utmoſt to prevent troublous times if God ſhall bring in troubles among us wee ſhall enjoy the peace of our Conſciences and may expect in his owne time the promiſed ſalvation and deliverance laid downe in the next part.

Englands *Salvations.*

But he ſhall be ſaved out of it.

HEre wee have the light ſide of the Text, *viz.* the promiſe of ſalvation out of their great trouble and miſery, times of deliverance ſhould follow times of trouble, we know that there is a threefold *Salvation* belonging to GODS Churches.

A Threefold ſalvation.

1. One ſpirituall which is the ſoules ſalvation from the power of ſin in the ſanctification of their natures, when men are ſanctified, then are they ſaved.

2. Another eternall which is the delivery of ſoule and body from hells damnation in the glorification of their perſons, when men are brought to heaven then are they ſaved.

3. A third is Temporall which is their freedome from outward miſeries into which their ſins have caſt them; of this ſalvation our Text ſpeaketh. The ſenſe is this, that though they were for the preſent under many and great miſeries by their captivity, yet a time was deſigned and decreed by heaven for their deliverance, they ſhould not alwayes bee bond-men in the hands of the *Caldeans* and *Babilonians*, there ſhould come the yeare of *Jubilee*, when the priſons ſhould be opened and the priſoners ſet free enjoying themſelves and their ordinances and their wonted peace and priviledges: whence I gather this point.

Doct. 2. Gods Churches have ſalvation.

That God hath his times and meanes wherein, and whereby hee will ſave and deliver his Churches out of their great and deſperate troubles.

Conſider, ſometimes God doth ſave his Churches and people from troubles, they are exempted from deſtructions; *Noah* is ſaved when the old world was drowned, and *Lot* was ſaved when *Sodom* was burned; there was 7000. ſaved from *Iezabels* fury; and wee read of a remnant that eſcaped: Sometimes God doth

1. From

2. In

ſave

ſave his ſervants in their troubles; though they are involved in the common miſeries of others, yet care is taken for them, that they ſhall be ſafe, *Ieremiah* was taken priſoner, and carried captive into *Babylon* yet God ſo orders the matter that not a haire falls from his head, hee was in more ſafety among the Heathens, then he could be among his owne people: Sometimes God doth ſave his people out of their troubles; when he ſhall let them fall into great and ſore troubles, that their caſe ſeemes to bee deſperate, even ſuch as threatens death and ruine unto them, and out of which no poſſibility of deliverance by ordinary meanes doth appeare even now when they are as a Lamb or Sheepe in the mouth and paw of a Beare or Lion; ſhall ſalvation come in upon them, and a doore for deliverance ſhall be opened to them.

3. Out of troubles.

2. You muſt know that God doth ſave his out of troublous times and conditions, ſometimes immediately by his owne mightie arme and power no creature being uſed; ſometimes mediately by the hand and help of thoſe creatures, whether Angels or men whom he is pleaſed to make choice of, not out of any neceſſity that he hath of them but to ſhew his Soveraignty over them and that readineſſe of diſpoſition that is in them to obey his will and helpe his Churches; wee reade of ſalvation by Angels, and of ſalvation by *Joſuah* and the Judges whom God raiſed up to bee both Typicall and temporall Saviours and deliverers unto his people.

1 Sam. 10. 19.

Neh. 9. 27.

3. You muſt underſtand that ſalvation out of troubles being a temporall and outward mercy is vouchſafed to Churches in generall and unto Chriſtians in particular upon Gods tearmes and conditions, that is. 1. *If God ſee it to be good for them*; there are certaine times when God though hee can by his power, yet hee will not in his wiſedome ſave and deliver his out of troubles, *v. g.*

Times when God will not ſave his out of miſery.

1, *When the truth is to be ſealed and ratified with the bloud of his Saints*; the Lord will ſometimes have his owne people to beare witneſſe unto the Goſpell by dying.

Sanguis martyrum ſemen Eccleſia.

2. *When the Church is to be enlarged*; the bloud of the Martyrs is the ſeed of the Church, and when God will have it grow and encreaſe hee doth ſow and water it with the bloud of his Saints; the Church before and about the times of the tyrannicall heathen

Heathen Emperors when they ſlew tenne thouſands, and hundred thouſands of her members did more increaſe them at other times.

3. *When enemies are preparing for, and haſtning unto their feareſull deſtruction*; God will give them time to ripen and fill up the meaſure of their ſinnes, to act out and over the wickedneſſe, and poyſon that is in them, which they cannot doe if the Churches ſhould have their preſent deliverances.

4. *When Chriſtians are to bee manifeſted a ſacrifice of ſweete Savour unto God and the World*; wee know that perfumes are ſweeteſt when they are throwne into the fire, and ſpices doe ſend out their ſmell when they are bruiſed in the morter, and Chriſtians do ſend out the ſweet ſavour of their graces, then when they lie and die under their troubles.

2. *Then when God ſeeth it to be beſt for them*: Gods time for deliverance and ſalvation is the beſt time, alwayes outward deliverance is not beſt for Churches and Chriſtians; many times wee would have our mercies before that we are fitted for our mercies; all unſeaſonable deliverers would be hurtfull deliverances; God ſaith, *I the Lord will haſten it in his time*: our times are in Gods hands, and all our conditions for their kind and degree and time; he doth ſet downe when *Iſrael* ſhall goe into captivity, and how long ſhe muſt remaine under it before ſhe be ſaved out of it; this I conceive that Gods times for his Churches deliverance out of troubles are theſe. Eſay 60.22. Times when the Churches ſhall be ſaved.

1. *When miſery is come to its height*, when extremity is Gods opportunity, *in the Mount will the Lord be ſeene*: when things to ſenſe are as bad as may be, ſo that there is little or no hope of amendment appearing, then ſhall deliverance come and ſalvation appeare, and that in a ſpeciall and remarkeable way; when miſeries do ſeeme to encloſe and encompaſſe Churches, that they are as a City beſieged round about, having all its paſſages ſtopt up, when miſeries doe preſſe and oppreſſe the Spirits to their miſery; yea when miſeries are lengthned out, and have boyled out themſelves to their utmoſt, then men can ſcarcely ſee how a Church or people can bee more miſerable, this is the time which God takes to ſave his Churches, as may appeare in the ſalvation of *Iſrael* in the Red Sea, and of the *Iewes* in *Hamans* time. Geneſis 22.14.

2. *When enemies are judgement ripe:* God will let wicked men alone in their worke for a while, they ſhall have their day and yeare wherein they may fill up the meaſure of their wickedneſſe as did the *Amonites*; and this being done the Church ſhall have ſalvation according to that ſaying of God to *Abraham*, *But in the fourth generation they ſhall come hither againe: for the iniquitie of the Amorites is not yet full*: wicked men have much wickednes to commit before the Churches come to be delivered.

Geneſi. 15 16.

3 *When Churches are humbled under ſinnes and well prepared for deliverance:* God, He never brings Churches out of miſerable evills, till they are humbled for their ſinfull evills; An unhumbled people are ſure to be an afflicted people; but when the ſpirit of a people is brought downe and layd low before God in all humilitie, when a people is thus fitted for deliverance it is at hand as we may ſee in *Manaſſes* and the *Iſraelites*.

2 Chr. 33. 12, 13. Pſal. 107. 12, 13.

4. *When prayers are ſounding:* uſually the Lord doth make the ſpirit of prayer the *Iohn Baptiſt*, to the work of deliverance; I meane hee makes men to bee much and mightie in prayer; he gives them enlarged hearts in prayer, they ſhall ſtrive and wraſtle with him in prayer, and then ſalvation ſhall come in; we ſee that *Daniel* was much in praying when the Church was neare unto her deliverance, and the Chriſtians met in prayer the ſame night that *Peter* was delivered.

3. *In that way which ſeemeth good in his owneyes:* God will go his own way in the ſaving of his, ſomtimes he will effect their ſalvation ordinarily in an uſuall and common way of providence; ſometimes he will give them ſalvation extraordinarily in a marvail us and miraculous way of providence, even by weake means, no meanes and againſt meanes, as may appeare in *Iſraels* deliverance out of *Ægypt*, and at the Red Sea, and in the deliverance of the three Children out of the fiery furnace, and *Daniel* in the Lions denne together with many others.

The truth of this propoſition will appeare unto us.

1. By the witneſſe of theſe Scriptures; *Bleſſed art thou O Iſrael, who is like to thee O people, ſaved by the Lord? The Lord is my ſtrength and ſong, and he is become my ſalvation: God is my King of old, working ſalvation in the midſt of the earth*; when the Angell had ſpoken unto *Daniel* of the greatneſſe of the miſeries of

Deut 33. 29. Exod. 15. 2. Pſalme 74. 12.

the

the Church under Antiochus, he ſaith, *and at that time thy people ſhall be delivered.*

2. By theſe confirming grounds.

Firſt, In God there is every thing which may make for the ſalvation of his people out of troublous times: As,

1. *Might and power*, he is one able to ſave, *Eſa.* 63. 1. *Our God whom we ſerve is able to deliver us from the burning fierie furnace*; Yea ſo omnipotent is God that nothing is able to withſtand his power in ſaving his out of trouble, and therefore it is often ſaid that with a mighty and a ſtrong hand even as it were by force of Armes hee brought them out of the houſe of bondage. Daniel 3. 17.

2. *Mercy and Love* unto his Churches and people, God doth not ceaſe to love his when they are in Captivity and Calamity; his bowels are troubled for them and therefore he will ſurely have mercy upon them and deliver them; had God no love in him, nor love unto his Churches, then they might lie and rot in the priſon, but we know that he loves them with an unchangeable love, they are his darlings, deare and tender unto him, and this makes him to ariſe to their deliverance; *Iſrael is my ſonne even my firſt borne let my ſonne goe* ſaith *Moſes* to *Pharaoh*. Ierem 31. 20. Exod. 4. 22, 23.

3. *Will and deſire*, God is willing to ſave his people; *Loe this is our God, we have waited for him and he will ſave us, and hee will deliver us out of thy hand O King*: God hath a readineſſe of mind to ſuccour and ſave his children out of troubles, and what can hinder their ſalvation? Eſay 15, 9. Daniel 3. 17.

4. *Wiſedome and skill, the Lord knoweth how to deliver the godly out of temptations*: all wayes and meanes for ſalvation are to be found in God. 2 Peter 2, 9.

5. *Faithfulneſſe and truth*: God hath undertaken to ſave, and promiſed deliverance; *but upon Mount Zion ſhall be deliverance and there ſhall be holineſſe, and the houſe of* Jacob *ſhall poſſeſſe their poſſeſſions*: and againe, *thus ſaith the Lord of Hoſts, behold I will ſave my people from the Eaſt Country, and from the Weſt Country, and I will bring them, and they ſhall dwell in the midſt of Jeruſalem, and they ſhall be my people; and I will be their God in truth and in righteouſneſſe,* Obadiah v. 17. Zech. 8. 7, 8.

6. *Care and providence*; as the generall care of God goeth

along with all his Creatures, ſo his ſpeciall care and providence is held over his Churches and doth compaſſe them as the hills doe compaſſe *Ieruſalem*; hence it was that *Noah* had his Arke and *Moſes* his basket or Cradle of Bulrushes

Ierem. 14.8. Pſalme 40.17. 1 Chron. 16.35. Pſalme 65.7.

7. *Name and Title*, God is ſtiled in one place the *Saviour of Iſrael*, in another place a *deliverer*; and in a third place *the ſalvation of his people*, now theſe Titles are made good in this Act of freeing his people and taking them out of their miſerable conditions.

8. *Soveraignty and dominion*, God is Lord and King; the ruler and over-ruler of all perſons and actions, men and devills, death and the grave, heaven and hell are at his diſpoſall: every condition of peace and trouble, light and darkneſſe are his creatures: all things ſtooope to him, and are ruled by him; now having this abſolute command over all, he can with a nod, or a word make the Seas to give up their dead and command deliverances for *Iacob*, the creature ſhall bee ſo farre from reſiſting and oppoſing his will that it ſhall further and haſten the ſame, and therefore it is that the Churches have their deliverance.

Eſay 45 7.

Reaſon 2. Secondly, *In the Lord Ieſus*, who is the great and mighty Saviour and one that ſaveth his Churches ſpiritually and eternally; he having ſaved them from the greateſt danger by ſin will alſo ſet out himſelfe to ſave them out of the leſſe danger by miſery; he is one that goes along with *Iacob* in all his troubles; he it was that was in the burning furnace with the three Children; hee was in the Ship with the Diſciples upon the Seas, and he is that *Michael the great Prince which ſtandeth up, and ſtandeth for the Children of thy people*: We may not conceive the Church to be under miſery and trouble, but *Ieſus Chriſt* puts himſelfe into its condition: in their affliction he is afflicted; Chriſt is perſecuted when they are perſecuted; hee is an High Prieſt touched with our infirmities: and he will ariſe and ſhew himſelfe to bee on his Churches ſide, and doth never faile them in preſent aſſiſtance, and ſeaſonable deliverance; all the dangers of the Church are but the awakenings of Chriſt, and the calling of him forth unto their ſuccour, he will now be working for their good, he ſaith for the oppreſſion of my Church, I will ariſe; they ſhall not alwayes lie among the pots, be in the graves, and burne in the fire; I will not alwayes ſtand looking upon their miſeries, but will come downe rebuking their enemies,

Daniell 3. 25.

Daniell 12.1.

Eſay 63.9. Acts 9.6. Hebrewes 4.15.

Pſalme 12.

mies, and delivering their perſons, for they are my fleſh and bone, even ſuch whom I tender as a man doth the apple of his eye.

Thirdly, *In the enemies and troublers of the Church*: I know that there is no will in them to further the Churches deliverance, they are their oppreſſors and would ſtill detaine them under bondage as wee may ſee in *Pharaoh*, yet there is a neceſſity in reſpect of them that the Churches be delivered, For *Reaſon* 3.

1. The pride of their heart muſt be taken downe.
2. Their projects and purpoſes muſt be broken in pieces.
3. They muſt returne with ſhame and diſhonour.
4. They muſt have their ſpirits filled with vexation and indignation. Pſalme 112.10. Prov. 11.8.
5. They muſt come into miſery themſelves: and in a word,
6. They muſt be made to confeſſe that great is the truth, and it will prevaile; ſtrong is Chriſt, and he will overcome; heavie and burthenſome is *Ieruſalem*, even ſuch a ſtone, that all that burden themſelves therewith ſhall be cut in pieces. Zech. 12.3.

Fourthly, *In the Churches themſelves*, to make this cleare to you, Note, 1. That the *Church* of *God* is not made only for miſery, but miſery is made for the Church: miſerable conditions are the proper portion of wicked men: dangers are accidentall to Gods people and brought upon them for an end better and beyond troubles and therefore they muſt not alwayes lie under troubles. *Reaſon* 4.

2. That the Churches of God under troubles and dangers are very praying; we ſee that the *Iſraelites* under *Pharaohs* bondage cried to God and plyed him with prayers, now this very practiſe of theirs did not a little further their deliverance from *Pharaoh*; *I ſought the Lord and he heard me: and delivered me from all my feares*: againe, *this poore man cried, and the Lord heard him, and ſaved him out of all his troubles.* Exo. 2 23.24,25 Pſalme 34.4. 6.

3. That Gods Churches and people muſt be revived, and reſtored, and ſweetly refreſhed after their ſtormes and ſufferings; *thou which haſt ſhewed me ſore and great troubles ſhalt quicken me againe, and ſhalt bring mee up again from the depths of the Earth*: Pſalme 71.20. Againe, *I have ſeene his wayes, and will heale him, I will lead him alſo, and reſtore comforts unto him and his mourners*: one more, *I will reſtore health unto thee, and I will heale thee of thy wounds ſaith the Lord, becauſe they called thee an out-caſt, ſaying this is Zion whom* Eſay 57.18. Ierem. 30.17. Eſay 57.16.

no man ſeeketh after : how could this befall them if that they were not ſaved out of their miſeries? if they were ſtill held under, their ſpirit would faint and faile within them.

Pſalme 107. 4. 4. That the Church of God muſt have the free and comfortable uſe of Ordinances, when they were in a ſtrange Land they could not ſing the Lords Song : the very ſacrifices of the *Iſraelites* were the abomination of the *Ægyptians*. Exodus 8. 26.

5. That Songs of praiſes for deliverance muſt be found in the mouths of Gods people, according to that ſaying of *David*, *Thou art my hiding place, thou ſhalt preſerve me from trouble: thou ſhalt compaſſe me about with Songs of deliverance: Selah.* which could never bee unleſſe they received ſalvation from the Lord. Pſalme 32. 7.

Uſe 1. In the firſt place, we may take notice of the ſingular priviledge of the Church of God, that hath the priviledge of deliverance and ſalvation.

Ob. 1. But you will ſay wicked men partake of deliverance out of dangers as well as the godly, and how then doe you make the Churches deliverance ſuch a priviledge?

Sol. I anſwer that wicked men are many times kept from, and delivered out of dangers, but yet they have not the deliverance of the Church, For

The difference twixt the deliverance of the Church and the wicked in five things.

1. They are delivered as creatures not as Children.

2. They are delivered by common providence, not by any ſpeciall promiſe made to them, or applyed by them.

3. Their deliverance is ſo farre from being a bleſſing that it is turned into a curſe unto them, it were farre better for them to lie in Chaines, and to die under miſery then to bee delivered, for by their deliverance they take an occaſion to be more free and forward to commit ungodlineſſe; it is to them a very ſnare, and doth mightily enthrall them into the hands of Satan.

4. Their deliverance is not out of any love or reſpect which God doth beare unto their perſons, but under deliverances they are hated and abhorred of God.

5. They have onely an outward deliverance, for in the meane time they want all ſpirituall deliverance, and ſhall never enjoy an eternall deliverance; though they eſcape from *Babylon* they ſhall never eſcape hell, whereas the Church is delivered by the Covenant, yea and all their temporall deliverances were but types unto them

them of their ſpirituall and eternall deliverances.

But you will ſay that the Church is not alwayes delivered, many a Church doth lie and die under miſeries. *Ob.* 2.

To this I anſwer.

1. Sometimes the Churches may have deliverance, and will not accept thereof, it is written *that they would not bee delivered because they looked for a better reſurrection.* *Sol.* Hebrewes 11,35

2. That though the Church in its parts and members have not alwayes deliverance, yet in the whole it is ſaved and delivered; an Army may bee ſaid to eſcape though many Souldiers which made up the body thereof are ſlaine, wee may not imagine that when God maketh this promiſe of deliverance unto *Iacob* that none of the *Iewes* died or periſhed in their Captivity; *Iacob* in the generall was ſaved out of it, though not every particular *Iſraelite.*

3. That though God doth many times deny actuall deliverance from troubles unto his, yet he doth equall and exceed that deliverance in giving them delivery from ſinnes power, which is a greater mercy then a thouſand outward deliverances or in giving them ſtrength and grace to endure death, and thereby tranſlating them unto heavenly glory; *But Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation.* Eſay 45.17.

Secondly, That it is the ſafeſt and wiſeſt courſe to be with the Church of God, and to joyne and ſide therewith; God is now putting us to it, and we muſt ſhortly ſhew our ſelves to be of one ſide or other, wee cannot long bee neuters; what now is to bee done, ſhal we deſert the Church and its cauſe out of ſlaviſh feares? If ſo, we are undone; for without the Church there is no ſalvation; as *Paul* ſaid in another caſe, *except theſe abide in the Ship, yee cannot be ſaved:* the ſame ſay I to you, if that you deſert and diſclaime the Church, yee cannot bee ſaved; deliverance goeth along with *Iacob*, the Churches ſide is the ſtrongeſt ſide, and the ſureſt ſide, becauſe its cauſe is the beſt cauſe; O my brethren what meane you to meditate a flight, and now to turne polititians, even a people ſo ſhie and ſubtill in your Religion, as if that your policy not your piety ſhould ſecure you? I conceive that Church leavers and Church forſakers are in the greateſt dangers, its not your diſclaiming from the Saints, that will ſave either your eſtates or lives; *Vſe.* 2. *Extra eccleſiam nulla ſalus.* Acts 27.31.

I have read a ſtory how that when the *Papiſts* in *England* were complotting with the *Spaniard* abroad to bring in their *cried up Armado*; the time drawing nigh for their comming over, the Engliſh Catholikes ſent over to the grand contrivers of that deſigne to know what courſe they had taken for their ſafety, unto whom this anſwer was made, we know you to be Catholike, but we feare your goods wil be *Lutherans*: no further ſecurity can we undertake for; it is no ſecurity to men either to be of no Religion; or to be of a falſe religion; if you will be ſafe be of the true religion, be with ſuch who have the promiſe with them; I know that every man wiſheth his own and his families ſafety in theſe times, now our ſafety is by cleaving to the *Parliament*, not by joyning with the Cavaliers; the former are men of piety, fidelity, gravitie goodneſſe, and loyalty: the latter a baſe, ſwearing, whoring, ſtealing, and murderous company, who ſtinke in all places where they come, being the abominations and burdens of all the *Northerne* parts; can you imagine that the ſafety of you and your poſterities is bound up any where then within the walls of the *Parliament*? Looſe this *Parliament*, and all is loſt, Religion is loſt, Liberty loſt, eſtates loſt yea and the glory of *England* loſt.

Vos catholici, divitiæ veſtræ Lutherani.

Uſe 3. Thirdly, Let us expect and waite for the deliverance of *Iacob*, in a praying and believing way, what though the Churches miſeries are great grievous, and of long continuance yet bee not dejected; neither doe you deſpaire your hearts: Remember what is written; *O my people, ye ſhall know that I am the Lord, when I have brought you out of your graves: ſtand ſtill, feare not, behold the ſalvation of the Lord which he ſhall ſhew unto you this day*: when were theſe words uttered? was it not then when they were going into the Red Sea? Brethren pluck up your ſpirits: deliverance ſhall come to the Church; God will make a way for our eſcape: Oh that we could now ſet our prayer and faith on working; our times are fitted for prayer and faith: had we not theſe two pillars for our upholding, I know not what we ſhould doe: come therefore into the preſence of God ſeeking the Churches ſalvation and deliverance, ſay with *David redeem: Iſrael O God out of all his trouble, remember* David *and all his troubles.* Oh that with the Prophet we could ſay, *For Zions ſake will I not hold my peace, and for Jeruſalems ſake I will not reſt, untill the righteouſneſſe*

Ezek. 37. 13.

Exodus. 14. 13.

Pſalme 25. 22.

13. 1.

Eſay 62. 1.

lumpe

thereof goe forth as brightneſſe, and the ſalvation thereof as the lamp that burneth: Let this be the daily wiſh of our ſoules, *Oh that the ſalvation of Iſrael were come out of Zion:* further be you intreated to exalt your faith in believing that the Church ſhal have deliverance, that the earth ſhal open and bring forth ſalvation; and that *God will appoint ſalvation for walls and bulwarkes*, what though the times doe threaten ruine and deſtruction, yet know, Pſalme 53.6. Eſay 45.8. Eſa. 26.1.

1. That God is above all the troubles of his Churches, and doth command them: ſo that they ſhall never exceed his will and power, though dangers are great yet God is greater then all dangers.

2. That God hath all deliverances in his hand, and can *command deliverances for Iacob*, the *Lord* ſaith, *I forme the light, and create darkeneſſe, I make peace and create evill: I the Lord doe all theſe things:* Pſalme 44.4. Iſay 45.7.

Say not in the feare of your hearts, *by whom ſhall Iacob ariſe? for he is ſmall.* Looke upon God who is, *our arme every morning, our ſalvation alſo in the time of trouble:* doe not reaſon unbeleevingly, can theſe dry bones live or Churches under ſuch deep dangers be delivered? I aſſure you brethren; that dry bones ſhall live, and miſerable Churches ſhall bee delivered; Say not that you ſee no meanes for deliverance? all meanes are ſhut up in God, and he hath means beyond our ſight: what men either cannot, or will not doe that God can and will doe; marke what God ſaith, *the yeare of my redeemed is come: and I looked, and there was none to helpe: and I wondred that there was none to uphold, therefore mine owne arme brought ſalvation to me:* doe not ſtand objecting the many blockes that ſtand in the way, or the many improbabilities and impoſſibilities for deliverance! but know that God maketh his way through the Seas, he is omnipotent; a wonder working *God* to whom nothing is impoſſible, remember what is written *who art thou O great mountaine before Zurabbabel, thou ſhalt become a plaine, and he ſhalt bring forth the head ſtone thereof with ſhoutings crying grace, grace unto it:* be not a diſheartned people under the *Churches* trouble, but lift up your eyes to the hils whence ſalvation commeth; ſay with *Dan, I have waited for thy ſalvation o Lord: Salvation belongeth unto the Lord,* and he will helpe or raiſe up his Churches in a day of ſalvation; God will ſave *Zion* and build the Amos 7.5. Eſay 33.2. Eſay 63.4, 5. Zech. 4.7. Geneſis 49.18. Pſalme 3.8. Eſay 49.8. Pſalme 69.35.

Cities of *Iudah* that they may dwell there and have it impoſſeſſion.

Vſe 4. Fourthly, Let us further the Churches ſalvation and deliverance; God doth many times ſave his Churches by meanes, he raiſeth up men Saviours, and men deliverers, and there is not a Chriſtian man and woman among us, but they may doe ſomething for the Churches ſafety, though we cannot doe alike, yet ſomething we may do; will our riches and eſtates deliver bleeding Churches? part from that, you honour God with your riches when you lay them out for the Churches ſecurity, will your perſons further the ſalvation of *Iacob*? goe out in your might and helpe the Lord againſt the mighty; have you no Silver or Plate, or bodies that are ſerviceable, then helpe the Church with your prayers, and tears go to God and mind him of his promiſe, put him to it, give him no reſt night nor day till hee eſtabliſh and till hee make *Ieruſalem* a praiſe in the earth; ô let none of us be Neuters, let none of us ſit ſtill; let us up and be doing, and no doubt but God will be with us, and for his Churches.

Eſay 62. 6, 7.

FINIS.

ENGLANDS HOPES.

HOSEA 2. 15.

And the Valley of Achor for a doore of Hope.

IN this Chapter we have a double repreſentation of Iſrael, and a double repreſentation of God: Firſt, Iſrael is repreſented unto us, under,

1. A ſinfull condition; She was idolatrous, adulterous, unmindfull of, and unthankfull for mercies: She ſinned under, againſt, and with mercies, we reade of her whoredomes, adulteries between her breaſts, playing the harlot, going after lovers, not knowing that God gave her corne, and wine and oyle, multiplying her ſilver and gold which ſhe prepared for *Baal*, ſhe had her dayes of *Baalim*, and times for lewdneſſe.

2. A ſorrowfull condition; Shee was divorced, ſtript naked, made as a wilderneſſe, ſet as a dry land, ſlaine with thirſt, deprived of mercies, hedged in with thornes, and made every way miſerable.

Secondly, God is repreſented unto us, under,

1. Acts of ſevere juſtice: He doth quickly eſpie, ſharply rebuke, terribly threaten, and miſerably puniſh Iſrael for her

 ſins,

ſins, ſhe is left to enjoy the recompences of her lewdneſſe, and made to feele the fury of an angry God.

2. Acts of ſweeteſt mercy: In the midſt of wrath God remembers mercy, under her afflictions he makes her promiſes, notwithſtanding her ſins which ſhe had committed, and her miſeries which were to be endured, God doth tell her that hee will ſpeake to her heart words of comfort and pardon; and whereas for her ſins ſhe was juſtly ſtript of all outward and inward comforts, yet he would in his own time, and by his own free grace; make a full reſtitution of all good things unto her, it was not the miſery of her condition which ſhould hinder, or keep out the comming in of his mercy; *From thence I will give her her Vineyard:* even from the wilderneſſe: and whereas her heart under her miſeries might gather feares, and doubts, that God had quite forſaken and forgotten her, and that the tyde ſhould never turne: the Lord in the words read, undertakes to give her upholdings of ſpirit, ſaying, *And the Valley of Achor for a doore of hope: q. d.* Though my people by their ſins have forfeited all my mercies, yet my mercy ſhall give them mercies, and whereas their miſeries may make them fearing and deſpairing, I will give to them ſuch matter and ground of confidence, that they ſhall have ſtrong hopes in me, and of my mercy and love unto them.

The words you ſee are a branch of the promiſed mercy of God unto his ſinfull and afflicted people, wherein we may take notice of two things:

1. The thing, or the mercy that God undertakes to give them, and that is a doore of hope.

2. The ſigne, or token, or the meanes which God takes up for the aſſurance of this mercy unto them, and that is the valley of *Achor*.

4. Sorts of doores.

For the firſt part, in briefe I ſhall ſay thus much; That in the Scriptures I reade of ſeverall doores, as 1. of Speech and utterance, which is an open & free mouth to preach the Goſpell;

Col. 4. 3. *Praying alſo for us, that God would open to us a doore of utterance to ſpeake the myſtery of Chriſt*: 2. Another of faith, which is the doctrine of the Goſpell, opening Chriſt to men, and entring

Acts 14. 27. men into Chriſt: *God hath opened the doore of faith unto the Gentiles.*

tiles. 3. A third of opportunity and liberty, which is a time and ſeaſon put into a mans hand for the edifying of others; and thus *Paul* ſaith, *A great doore, and effectuall is opened unto mee*, and againe, *When I came to Troas to preach Chriſts Goſpell, and a doore was opened to me of the Lord*. 4. A fourth of hope, which is the opening of a way for the raiſing up of the heart to an expectation of mercy and reliefe, notwithſtanding the contrary deſert of ſin, and the preſent ſenſe of troubles, when the ſoule is made to know, that though its condition and ſtate for the preſent is very miſerable, yet it is not only within the compaſſe and poſſibility of mercy and reliefe, but ſhall in Gods time be admitted to the throne of Grace, and Cities of refuge, yea, and it can look out, and looke up to God in a waiting way for mercy, this is the maine nature of the doore of hope.

1 Cor. 16. 9.
2 Cor. 2. 12.
The doore of hope, What?

In the ſecond part, we may take notice of 2. things.

1. What is this valley of *Achor*? this *Achor* was the firſt place of ground into which the Iſraelites came, being gotten over Jordan, as they went to take poſſeſſion of Canaan, we may reade where it did lie, *Joſ.* 15. 7. It was that valley wherein *Achan* (that troubler of Iſrael) was ſtoned, as you may reade, *Joſ.* 7. 24 and verſe 27. the word properly ſignifies, a *valley of conſternation*, or *trouble*; and here is one thing notable in this expreſſion, it is not ſaid that I will give them a doore of hope in the valley of *Achor*, (that had been a wonderfull mercy) but I will give them the valley of *Achor* for a doore of hope: a ſpeech fit for God to utter, and which God only can make good.

Achor, what it ſignifies.

2. How this valley of *Achor* became a doore of hope? which I conceive thus:

The valley of *Achor* a doore of hope in 5. Reſpects.

1. As it was *the firſt place on which they did ſet foot at the entrance into the hoped for Land*, when God brought them into this valley, then their hopes began to be raiſed up, that ſurely they ſhould paſſe through the length and bredth of the Land of Canaan, God having brought them hitherto, he would alſo bring them further; the beginnings of mercies are pawnes of further, and greater mercies.

2. As it was a *place of reſt and pleaſure* unto them after their trou-

troubleſome paſſage through the Wilderneſſe, and their trembling paſſage over Jordan, this Valley was fruitfull and pleaſant, as we may reade in the Prophet, *Sharon ſhall be a fold of flocks, and the valley of Achor a place for the heards to lie downe in, for my people that have ſought me* : if God bring his people to pleaſant and fruitfull conditions, this muſt needs make them to pluck up their ſpirits, and fill them with hopes through believing.

Eſa. 65. 10.

Joſh. 7. 27. 3. As it was *a place of divine pacification* : in this valley, upon that act of *Ioſhuahs*, and the peoples, in ſtoning of *Achan*, God is ſaid to turn from the fierceneſſe of his anger manifeſted towards *Iſrael*, and at ſuch time when God ceaſeth to be angry with his people, the heart cannot but gather hope.

4. As it was *the place wherein all the overthrowes of the Iſraelites by any of the Kings which came out to fight with them ceaſed*, for after they went out of this valley, they conquered in all the battels which they fought.

Joſh. 8. 1, 2. 5. As it was *the place of divine encouragement unto Ioſhuah*, here it was that the *Lord ſaid to Joſhuah, feare not, neither bee diſmaid, take all the people of Warre with thee, ariſe and goe up, &c.*

Out of the whole I ſhall raiſe up this concluſion.

Doctr. The Church under its troubles hath a doore of hope.

That God doth give unto his Churches and people a doore of hope in their moſt miſerable and diſtracted conditions.

As there is one doore which enters them into their ſorrows, and miſeries, ſo there ſhall be another doore which ſhall raiſe up their ſoules to an expectation of good and comforts. God doth ſo order the matter with his, that however their preſſures are heavy, and diſtractions many, yet divine help and comfort ſhall appeare in a bending and bowing way towards them, notwithſtanding all that they ſhall ſuffer and endure, the returne of good and comfort ſhall be both probable and poſſible unto them.

Note,

1. That it is one thing to feare more evil! under the feelings (of ſome evill, this doore of feare is the portion of the wicked) and another thing to hope for good, when men doe feele miſerable evils.



To

To look upon evill, is enough for feare, there muſt be good, elſe there can be no hope.

2. That it is one thing to apprehend divine grace and mercy to be, and that we are ſuch who greatly need it, and another thing to conceive a poſſibility of the ſame to a mans ſelfe: many may look upon mercy and help, in an abſolute and ſimple way, but few looke upon the ſame in a relative and reflecting way: it is not enough to hope, to ſee the thing that is good and relieving, but it muſt withall ſee it as the thing which they muſt ſhare in.

3. That the doore of hope is not made by any creature, it is God that doth create and beſtow it: And fourthly, to one man this doore ſtands more open, and is larger, unto another man it is ſtraiter and narrower: ſome there are who have much adoe, and doe ſtir mightily to bring themſelves under the hopes of pardoning and ſuccouring mercies, ſo great is their comming in, and on of their feares, that they are ready to deſpaire, ſaying with doubting *David*, *One day I ſhall fall by the hands of Saul*, it may be many dayes and yeares are ſpent in trouble and heavineſſe before they can receive any hopes of their acceptance and deliverance, others there are, who can more eaſily looke up, and quickly eſpie the bendings and bowings down of mercy and reliefe to themſelves, they can confidently without ſcruples and doubts conclude the performance of promiſed mercy to themſelves: O the large hopes that are begotten in many Chriſtians who do lye under much miſery.

Now that they have this doore of hope in troublous times, we might cleare in *Abraham*; had he not the doore of hope, when he ſaid to *Iſaac*, *My ſon, God will provide*? *Moſes* had a doore of hope when he ſpake to Iſrael, *Stand ſtill, feare not, ſee the ſalvation of the Lord which he will ſhew you to day*: This doore of hope was given to *Paul* when he was in great danger upon the Seas, In the ſeven and twentieth Chapter of the *Acts* verſes, 22, 23, 24, 25. The Jewes had this doore of hope, for *Shechaniah* tels them, that *there was hope in Iſrael concerning this thing*. Gen. 22. 8. Exod. 14. 13. Ezra 10. 3.

And it cannot be otherwiſe, for,

First,

Reaſ. 1. Jer. 14.8. Firſt, Gods name is *the hope of Iſrael*, as well as *the Saviour thereof in time of trouble.*

Reaſ. 2. Zach. 9.12. Secondly, Chriſtians are ſtiled the priſoners of hope; *turne your ſelves to your ſtrong holds, ye priſoners of hope.*

Reaſ. 3. Thirdly, the nature of God is gracious, tender, and merciſull, he is alwayes ſitting upon the throne of grace, and is very full of bowels and openings of divine grace towards ſuch as are his, and this makes him to hold out the planke, and to create a doore of hope: all a Chriſtians ſoule-refuges and hopes are grounded in the gracious nature of God.

Reaſ. 4. Fourthly, the nature of miſeries and afflictions in themſelves are ſinking and deſpairing to humane ſpirits; if God ſhould leave man to the power of a miſerable condition, it would ſinke and drown him. I ſay that of an afflicted condition, which we uſually ſay of fire and water, they have no mercy; here that is true which *Strabo* reports of the river *Silias*, wherein all things ſink to the bottome, and nothing floats: the heart of man, if it were left without hope in times of miſery, would be as a naile caſt into the water, or much after the manner of one who is caſt into the deepes, that cannot ſwim: his ſpirit Eſa. 57.16. would faile; we have a proverbe to this purpoſe, were it not for hope the heart would breake.

Reaſ. 5. Fifthly, the intention of God in afflicting, and puniſhing his, is very good: God doth not caſt down his children to caſt them off, he intends not their ruine, but their profit when hee doth chaſtiſe them, if he puts his into the furnace, he doth it to melt them, in that very way that the Goldſmith doth melt his Gold, only to purge out the droſſe, and to fit and frame them to be veſſels of uſe and honour to himſelfe, if he put the bridle on them, and ride them over hedges and ditches, and plowed grounds, and heavy wayes, it is but to bring down their ſtubborn ſpirits, and to bring them to an obedient pace: Surely by all afflictions he doth but fit them for mercy; and doth not this yeeld the reaſon of their having now at ſuch times as theſe a doore of hope.

Reaſ. 6. Sixthly and laſtly, the people of God muſt act over-duties, and put themſelves upon meanes of pacification and attonement, under their greateſt miſeries: Now it is hope of good which

which is the loadſtone of all endeavours, deſpaire cuts off the uſe of all meanes, and makes men to quit all duty, if there ſhould appeare no way open for eſcape, if there were no back-doore to get out at, to what purpoſe ſhould men pray, and faſt, and beleeve, and humble themſelves, and ſtick to God for help and ſuccour: My Brethren, God will have his people to be in no condition wherein they ſhall not be dutifull and ſerviceable to him, or neglect to uſe thoſe meanes whereby they may doe themſelves good.

This truth,

Firſt, may diſcover unto us the different eſtate of the wicked and the godly in ſuffering and ſorrowing times; For wicked men they may have, *Uſe* 1.

1. A doore of *preſumption*; they may build upon deliverance and comfort without ground and reaſon; I know none more ready to promiſe themſelves good, then men who have no title to the promiſes; the world is filled with a dead, and dark, and dreaming hope: Some of the Philoſophers called hope the dreames of waking men, and I may truly ſay, that moſt mens hopes are but dreames; as he ſaid of lovers, *Sibi ſomnia fingunt*, they fancy every thing ſhall be, becauſe they would have it ſo: ſo may I ſay, when I looke upon the ſluggiſhneſſe, and carnall walking of moſt men in times of danger and trouble, and heare them ſay, that they hope for mercy and ſuccour from God: Truly theſe men doe build more upon imagination then reality; alas poore creatures, your dreames may cheare you whileſt you are aſleep, but they will terrifie you when you awake: O miſerable creatures, when you have hoped your hopes, it ſhall be with you, as it was with *Ixion*, who hoped for *Juno*, but inſtead of her he had a cloud that did all to bewet him, or as it was with the Heathen, who offered Sacrifice to *Hercules* to drive away their Wolves, and he tormented them more then their Wolves; my meaning is, you may look long enough, but no good ſhall come to you. The ungodly mans doores in ſinfull and ſorrowfull times.

2. A doore of *deſperation*; in the ſenſe and apprehenſion of judgements and calamities they may, 1. Make a determinate judgement upon the impoſſibility of any good and mercy belonging to them, they cannot conceive that ſafety and deliverance

rance ſhould come, nay they make it a thing impoſſible to attaine to the Haven and rock. 2. Miſerably ſink down in their ſpirits: oh, there is no hope, my puniſhment is greater then can be borne, ſo heartleſſe are they, that they ſuffer ſhipwrack preſently, and ſuffer themſelves to ſinke lower in their ſpirits, then they are in their troubles: O faithleſſe and hopeleſſe creatures, why do you give off your God, and fall down into the deepes? it is juſt with God to deny thoſe a doore of hope in times of miſery, who doe ſlight him in times of proſperity.

But how is it with the godly? How? they have a doore of hope ſtanding before them: ſuch can ſay, I expect and looke for good from God, notwithſtanding all the evills I feele and ſuffer.

Object. *Object.* But happily you will object and ſay, Sir, have godly men alwaies a doore of hope in diſtreſſed times? Remember whoſe ſpeech was this, *My hope and ſtrength is periſhed from the Lord,* and againe, *Our bones are dryed, and our hope is loſt, wee are cut off from our parts.*

Lam. 3. 18.

Ezek. 37. 11.

Anſw. *Sol.* I have conſidered of theſe Scriptures which ſpeak out the Saints infirmities; they do not ſay that they had no doore of hope, but they ſhew the weakneſſe of their faith to apprehend the ſame: the Well of water was nigh to *Hagar*, yet untill her eyes were opened ſhe could not ſee it: the queſtion is not how clearly Chriſtians doe ſee the doore of hope, or how ſtrongly they are able to raiſe up their expectations, but whether they have not a ground for to hope for good in evill times: wicked men can neither actually nor habitually hope, for they have no ground: the godly have a conſtant ground and cauſe for hoping, and when they cannot actually, yet they can habitually hope.

Uſe 2. Secondly, this may raiſe up our hearts this day unto much comfort and confidence: it is true that we have a doore of great miſery ſtanding very open before us, there is a threatning and a trembling doore ſetting up in the Land, it may bee ſuch a door which may enter us into a bloody and civill War, the very beholding whereof may ſtrike us with ſadneſſe: Let me now tell you for your comfort:

3. Grounds of comfort.

1. That there neither is, or ſhall be ſet up within this Land any

any doore which ſhall enter us into miſery, but ſuch as the good Lord whom we love, and feare, and ſerve ſhall permit and ſuffer; God muſt ſuffer all our ſufferings, it is not all the power, plots, and projects of our revolted Nobles, and Malignant party that can ſet up a doore of miſery at their pleaſure, God who hath the hearts, and the preparations thereof in his owne hands, hath the hands of them all in his hands, even to check, controll, and turne them at his own will.

2. That if ever God ſuffer men to ſet up a foredoore of miſery, he will beſtow upon his a backdoore of hope; God is as able as willing to ſet up doores of hope for his.

3. That God hath given to us this day many doores of hope, I ſhall name theſe unto you.

12. Doores of hope.

1. The doore of the promiſes

1. *The full and precious promiſes of mercy and ſuccour*; How abundant is God in his undertakings to relieve diſtreſſed Chriſtians? And what are all thoſe engagements of God for good unto his, but the letting fall of ſome hints of mercy before the ſoule to raiſe up hope; had we no promiſes, we could have no doore of hope, *Remember* (ſaith *David*) *thy Word unto thy ſervant, upon which thou haſt cauſed me to hope.* Pſal. 119.49.

Object. But we have no particular promiſe of deliverance, and therefore how can wee make the promiſes a doore of hope?

Sol. It is the promiſes of God in generall that are the doore of hope, ſo that if we can finde our particular condition in them, we may expect mercy and deliverance.

2. The doore of experiences.

2. *Experiences of former times*; this was *Davids*, and *Pauls* doore of hope, and we ſhould make it our doore of hope; what God hath done at one time, he can alſo doe at another time; nay, he puts out himſelfe at one time, that future Ages may make him their hope at all times: Could we looke into dayes of old, and recall the yeares of the right hand of the moſt high, and ſee what God hath done for miſerable Churches, and diſtreſſed Chriſtians before us, nay, could we but live upon our owne particular experiences of the many paſſages of God among us, I thinke we ſhould have as wide a doore of hope as even any people had. 1 Sam. 17. 36, 37. 2 Cor. 1. 10.

3. The doore of prayer.

3. *Enlargement of ſpirit*: God hath poured out the ſpirit of prayer

prayer upon the people of the Land, ſome, nay, many thouſands there are who come to the Throne of Grace, and doe mightily and daily wraſtle with God for a bleſſing upon England; and this is a ſtrong doore of hope: it is that which keepes heaven doores open: we uſually ſay, that when the Cock begins to crow thick, then the day is neareſt breaking, and this is my hope, that England ſhall not miſcarry, becauſe ſhe hath ſuch a praying people in it, goe into all the corners of the Land, and you ſhall finde many *Jacobs*, many *Daniels*, and many *Nehemiahs*, who doe exerciſe themſelves in praying, ſurely a childe of ſo many prayers cannot periſh.

4. The humbling day-doore.

4. Frequency of humiliations: God hath ſet up in England by authority, twelve ſolemne humbling dayes in a yeare, which is ſuch a mercy, that England never enjoyed, and theſe dayes are in many places ſolemnly kept; in theſe dayes multitudes meete together, even whole Armies of Chriſtians beſet God, the conſiderable part of the Land doe weep and mourne, humbling themſelves for their ſins before the Lord, and ſeeking mercy and pardon for the Kingdome.

5. The doore of utterance.

5. The erection of further and greater meanes of light and knowledge: the doore is ſet open for painfull and conſcientious preachers in ſuch pariſhes and places in the Kingdome that for many yeares paſt never enioyed the ſoule-ſaving Miniſtry, the ſpirituall food in many places is doubled and trebled, an excellent evidence of much good to this poore Iſland.

6. The doore of acceptation.

6. The acceptation of ſacrifices and ſervices: God hath had reſpect to the prayers and humblings of his people, there hath ſcarce been a day of ſolemn meeting, which God hath not crowned with ſome ſeaſonable and anſwerable returne; which is another doore of hope: when *Manoah* was afraid, & thought that he ſhould die, becauſe that he had ſeen God, his wife doth comfort him, ſaying, *If the Lord were pleaſed to kill us, he ſhould not have received a burnt offering, and a meate offering at our hands, neither would he have ſhewed us all theſe things, neither would he have told us ſuch things as theſe*, q. d. Man, what talkeſt thou of dying, ſo long as God is accepting.

Judg. 13. 23.

7. The doore of Reformation.

7. The foundations that are laid for a glorious Reformation: God hath raiſed up glorious workmen, who have carried

out

out much of the old rubbiſh, cleared in great meaſure the foundation, and brought in place many good materials, tending to the beautifying of the Church, I dare ſay, that is laid in, which all helliſh oppoſition ſhall never be able to overthrow.

8. The zeale and courage of the worthies aſſembled in Parliament: they are men ſo raiſed up in their ſpirits, and ſo united among themſelves, that no threates, or diſcouragements can daunt or put them off from their working; they work unweariably, and couragiouſly, notwithſtanding all that they doe, and all that is done againſt them, they ſhine in their faces, ſo that heaven may appeare to own and comfort them. 8. The doore of the Parliament.

9. The inſolencies of enemies againſt the proceedings of the Parliament: when enemies of Religion are high flowne, and dare to fight againſt Parliaments, againſt Lawes, againſt Chriſtians, and againſt all that is called God, it is an evidence that they are under the curſe, and nigh unto ruine, their great braggings and baſe attempts muſt not deſpaire our ſpirits, no man ever proſpered or prevailed, that malitiouſly and deſperately did ſet himſelfe againſt the Parliament, it is that ſtone, which whoſoever thinkes to remove, he ſhall be cruſhed by it. 9. The doore of oppoſition.

10. The Earths helping of the woman: We have ſeen the ſpirits of men in all places raiſed up, to come to aſſiſt the cauſe of Jeſus Chriſt, help hath come in to the Worthies in an unexpected way, even from ſuch who have been thought to have no Religion, men of all ſorts have combined themſelves to defend Religion, the Lawes of the Land, the Liberties of the Subiects, and the Priviledges of Parliaments, hating and abhorring the courſes which are deſtructive to the ſame. 10. The doore of aſſiſtance.

11. The conſtantneſſe, and unchangeableneſſe of God in his working for us, and aſſiſting of us: England may ſet up *Samuels* Stone, which was called *Eben-Ezer*, that is, *Hitherto hath the Lord helped us*: Certainly, *there hath been the leaſt of man, and the moſt of God diſcovered in the late paſſages, that ever Nation beheld*, yea, and our God is conſtant with us, though men and times change, yet God changeth not, you ſhall finde him in his old place, even when men, *great men and falſe hearted men*, who have deceived the Kingdome in their truſt, doe ſlip their necks out of the coller, and ſeem to turn *Renegadoes*. 11. The doore of heaven. 1 Sam. 7. 12.

12. The doore of *Achor*.

12. We are in the valley of *Achor*: Now is the day and time of conſternation and trouble, the tyde is at higheſt, the night is at darkeſt, our miſeries are ſuch as threaten nothing but ruine and deſtruction unto us, and therefore we may hope, I ſay that our very miſeries may be unto us a doore of hope: *What time I am afraid, I will truſt in thee*: and *Out of the deepes have I cryed unto thee, O Lord*: *Davids* fearing times were his beleeving times, and his dangerous times were his praying times; our greateſt dangers cannot put us beyond our hopes: The Athenians when they were in great danger at Sea, were wont to caſt out that great Anchor which they called the holy Anchor.

Pſal. 56. 3. Pſal. 130. 1.

Eraſmi Adag. ex Lucia.

Sacram anchoram ſolvere dicimur quando ad extremum præſidium confugimus: If the Heathens were not without hope in dangers on the Sea, ſhall Chriſtians (think you) be left without hope? nay, ſo long as Chriſtians have a God to look upon, and a promiſe to relie upon, they ſhall never faile of a doore of hope: it is not all the bluſtering in the North by great ones and Cavaliers, which can hinder God from ſetting up a doore of hope for his ſervants in *England*.

Uſe 3.

Thirdly, let us live as men to whom a doore of hope is vouchſafed. 1. Be not diſtracted and diſtreſſed in your ſpirits by the change of things or times, and with the comming in of more and greater troubles; let none of thoſe things diſcourage you, under all rumors of War, and approaches of trouble, ſay, *And now Lord What wait I for? truly my hope is even in thee*: ſpeake out, yet God is good to Iſrael (*a*), theſe things will not endure an age (*b*): It is but a ſhowre that will ſoone paſſe over. 2. Look for more than you have in hand, your preſent mercies are not all your mercies, there is much more behinde, God hath raiſed up the hearts of his, to expect great and wonderfull things: and as we muſt be thankfull for what is done, ſo we muſt wait upon God for that which is yet to bee done, reputing all our receipts to be ſo many pledges and pawnes of further and future good. 3. Goe on with your work, you may not expect great things, and caſt off duty: our hope for mercy and deliverance will make us induſtrious and endeavouring in our places to praiſe and pleaſe God in all things.

4. Signes of ſuch who have a doore of hope.

Pſal. 39 7.

(*a*) *Hæc non durabunt ætatem.*

(*b*) *Nubecula eſt tranſibit.*

things. 4. Puzzle not your ſelves with diſorderly plots, do not ſeeke to piece heaven and earth, and to compound humane and divine helpes, know what man cannot, God can, and will doe, and that things many times are better for us in the promiſe, then in our own hands: We cannot thinke of, or finde out alwayes the beſt meanes to do our ſelves or the Kingdome good: Fleſh and blood will be often at a ſtand in its advice.

Fourthly, learne to keep open the doore of your hope; *Uſe 4.*

To this end:

1. Make not your thoughts the meaſure of Gods ſtrength; where humane help faileth, there divine help beginneth, if it be a work that man can doe, it is not a work fit for God to do. *Ubi deſinit humanum, ibi incipit divinum auxilium.*

2. Make God, who is the God of nature, the orderer and over-ruler of all ſecond cauſes, and outward impediments, all things muſt ſtoop to God, and that in an inſtant, oh how ſuddenly can God dry up, and divide the Sea? how wonderfully can he command the hearts of Kings? and how quickly can he turne into fooliſhneſſe the councells of all *Achitophels*? All things are too weak to fruſtrate Gods purpoſes and promiſes: Clouds and ſtormes may be in the ayre, but not in the higheſt heaven, the waters may carry down a planke, but the rocke remaines ſtill, nothing can hinder the Almighty God, he hath the *Malignant party* under his command, as much as he had *Rabſhakah*. 6. Wayes of keeping open the doore of hope.

3. Keep open the doore of heaven, ceaſe not praying day and night: if we keep up our ſpirits in prayer, the doore of our hopes will be kept open.

4. Advance the grace of faith to liberty of working: as the promiſe goes before faith, ſo faith goes before hope, the expectation of good ariſeth out of an apprehenſion and perſwaſion of good; the truth is, that hope doth ſo depend *ex judicio fidei*, that if men beleeve not, they ſhall not hope, even as the inferiours doe move at the motion of the Superiours, ſo hope riſeth, is furthered and continued in its working by faith: Well then, would you keep open the doore of hope, exalt faith, and let it act into the promiſes, whileſt faith is feeding and faſtning it ſelfe upon the promiſes, a man ſhall have hope in the darkeſt night, as well as in the lighteſt day.

5. Provoke not God by ſinning: There is nothing but ſin which can ſhut up the doore of our hopes, if that at ſuch times as theſe, wherein God is promiſing, and we are expecting mercies, we ſhall be an unreformed people, and diſcover our iniquities: what can God do leſſe then to ſhut the doore againe, ſaying, I would have cured and reformed England, yea, I gave them faire hopes for the ſame, but loe her inhabitants are proud and idle, they ſweare, and whore, and lie, and ſteale, and are drunken, and therefore now I will not give them my mercy and grace.

6. Be prudent in ſeeking the publique Reformation; Let every man keep his ſtanding, and move to his owne Orbe: Though all *Chriſtians* ſhould have publique ſpirits, yet they have not publique places, if men will be diſcreet and quiet, things will be beſt amended, indiſcretion may ſhut the doore after then moſt men are aware of: Thinke of theſe things, warme your ſpirits by them, confer of them as you ride home from the Market, and ſay to your friends and acquaintance, *Yet there is hope in Iſrael, even in England.*

MVSEVM BRITAN NICVM

FINIS.